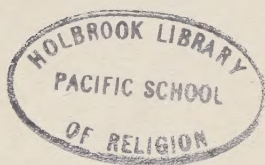


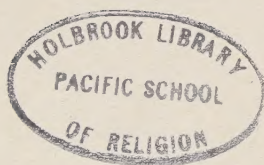
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Metaphysical Letters

Dealing With the Solution
of Human Problems





Metaphysical Letters

Dealing With the Solution
of Human Problems

By

JOHANNA J. BRUNO



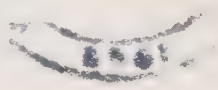
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"Philosophy does not mean Wisdom, but love of Wisdom. The philosophers are not the Wise; they are the friends of Wisdom."—Kuno Fischer.

This little book, containing letters to friends of Wisdom, is lovingly dedicated to A. H. S., E. M. C., Villa, Belle, Ralph, and all people who want to be honest with themselves, and to deserve the reward which is involved in "honesty" as spiritual power, and in independent search for that which will satisfy their needs.



FOREWORD

Dear Readers:

How do I see you, in addressing you, before presenting my little book to you? There must be a relation between us, or I should neither address you, nor wish to present it to you.

I propose to see you in the same light in which I saw myself when I wrote these letters to dear friends whose needs I realized, whose earnestness of ideals and purpose I cherished, whom I considered AS WAYFARERS with me on the straight way OF and TO Truth for the pursuit of happiness.

What would a "pursuit" that does not look for its guidance to TRUTH, to true aims, values, and means—that does not apply its efforts on lines of Truth—be WORTH? And what would the "happiness" look like, that has not Truth—the whole Truth and nothing but the Truth—for its basis? Neither the Pursuit, nor the Happiness toward which its efforts were directed could lead to the goal. Superficial effort can bring only superficial results, and that means FAILURE in the long run.

Therefore, I address the readers of the following letters as dear "companions" on the road of HONEST DESIRE in the pursuit of true happiness, knowing as I do that we shall reach the goal. And let our motto on the road be Thoreau's inspired word: "Give me the goodness that has forgotten its own deeds, that God has seen to be good and let be."

JOHANNA J. BRUNO

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FIRST LETTER

I want you to rejoice with me at this grand opportunity to learn more of the nature of man and the Infinite possibilities and capacities of his being.

Before Science came to me, music was the dearest thing of life to me, in fact the only thing which seemed worth living for. And now it takes its rightful place as one of the grandest revelations of Life; as one of the most beautiful forms, in which God speaks to man,—and I am indeed happy to learn more about it, of its high mission to the world, and I feel my relation to those who walk on the same road with me more closely every day, and you belong to them.

SECOND LETTER

I am happy to know that you are making headway in your understanding and practical application of the truth of being.

The beauty of our work is in its simplicity and logic; this proves that we do not deal with one of the many phenomena, of what we may call the religious thought, but with true Science, something that is demonstrable.

If a premise is right, the conclusion must also be right, in accordance with the law of “like, begetting like.”

Now then, as we are one in nature and essence with the Origin of our being, we are also one with Him (Infinite Spiritual Good) in power, in strength, in purity, in harmony and perfection, in peace and joy, in knowledge and understanding, in consciousness and intelligence, in capacity and activity.

Is not this statement simple and logical? And does it not for this very reason illuminate Jesus' remarkable words, "I can of myself do nothing; the Father doeth the works", and "If you abide in me (the truth of being) and I in you, you will do the works that I do, and greater than these," and "Everything that you ask in my name (the name, alias 'character' of truth) it shall be given unto you."

His premise was right, for it was man's true spiritual origin, therefore His conclusions were also right, and were made manifest in the changes of physical (so called) and mental conditions which His understanding brought about in those who turned to Him for help.

He reversed every condition of consciousness and thereby changed every outward condition that presented itself as the effect of a wrong conception of man's origin, including his nature and essence.

He was the first who ever taught and demonstrated true monotheism.

To be sure, the Jews proclaimed one God; Moses and the prophets had glimpses of the fact that there can be and is only one Creator alias: Revealer of what is, because there is only one Creation or Revelation of Being.

But did they define Him? Did they understand His nature and essence to be illimitable Love, the All-knowing Intelligence, the Life which always was, is and will be? No! and therefore they could not demonstrate as Jesus did, and we see them fall down to the belief of evil as personal—instead of a wrong conception of something that is true, and we see them commit acts of cruelty, bloodshed, injustice, etc.

Let us then study the life and works of Jesus, in order to attain the same consciousness which made Him the Anointed, and which will enable us to prove as true His words that we can and will do the works that He did.

THIRD LETTER

I am sure that you have stood your ground against the lie and accuser, calling itself "indigestion."

God did not make it; we do not find it in Mind, Life, Truth, or Love; therefore we know it has no existence.

If any lie confronts us, we have only to look at it long enough to realize that it is a lie, (and that means an instant only) and have done with it, holding on fearlessly (whatever the seeming may be) to the Truth—that we are living in and are ever one with Divine Spirit.

Your life is hid with Christ (Spiritual Being) (Man) in God, and you are dwelling in the Secret of the most High, and **abiding** under the shadow (shelter) of the Almighty.

Do not be troubled, if you do not meet certain conditions all at once, but simply be still and know that God, "I Am," is indeed God—infinite and perfect Good.

You know well enough (having proven it often and often) that the turmoil of mortal belief cannot hinder the work of Divine Love.

Divine Love is your comforter; Divine Life is your life; Divine Mind your intelligence; and Divine Truth your healer; leading you into the harmony of being.

Any and every evil belief is not an element, quality or thought in God's reflection, Man, and **now we are the sons of God.**

There is nothing to overcome; that would establish two powers. There is only something to attain, and we are faithfully attaining daily and hourly, and **knowing** the Truth is the attainment which brings fruit after its own kind.

FOURTH LETTER

You have entered into the true sense of possession, i. e., the understanding of your Divine birthright, which enables you to define and operate all the functions of individual mental being, called "Man."

You will realize more and more, and enjoy **consciously**, instead of unconsciously, the bliss of the truth, that the power which inspires you to manifest your consciousness of beauty through that mode of thought which we call singing, is God Himself—Divine Intelligence. This is one of the ways and means through which you express, reveal, manifest, yourself to the world, one of the ways through which you fulfil your function of service.

You cannot make melody in your heart "to the Lord" (as the Bible admonishes us to do), without expressing it outwardly, for the benefit of mankind, in some form or mode of thought.

To express in this way your consciousness of idea, in all its beauty, purity, perfection, harmony and rhythm, is a manifestation of the true art. And now you will recognize that the higher understanding of Infinite Mind and its Infinite manifestation (the universe of ideas, including man), you attain, the more of the art side you will manifest.

The acme of this attainment will be the demonstration of the truth of being, i. e., that we are melodies, one of another; and our dealings with our fel-

lowman will manifest the harmony and the rhythm (true sense of proportionate unfoldment) and the melody of the Infinite Mind and His Infinite Man and the Universe. (Read Rev., 14,3, and Rev., 15, 2 and 3.)

Could body move without thought? No. Now then, if you understand that **you live and are moved and are in Divine Consciousness**—that It defines Its own modes of thought and action in your individual consciousness, and that It sustains Its activities in their identity, individuality, perfection and harmonious relationship—you will realize that whatever you have to do you can do without danger or inconvenience.

Look up to God and see yourself as He sees you, Love, which is synonymous with Understanding, will always find ways and means to dispel any false appearance.

FIFTH LETTER

We do not half realize the absoluteness, alias infinitude, of Truth, which makes man master of every false sense that may present itself.

It is the **holding on to what is true** which gives us the victory over false beliefs in every line of thought. If we did not understandingly hold on to the fact that $2 \times 2 = 4$ our business-affairs would soon be in a fearful condition.

The fact that man is spiritual, a consciousness of universal Good, is just as true, just as applicable, as the foregoing fact in arithmetic; but in order to gain the blessing of it, in its relation and demonstration, **we must attain the absolute knowledge of**

of it and hold on to it, just as we do in mathematics.

We can never gain **something** for **nothing**, yet this is just what most of us have been expecting to do. We want all the good, all the blessings that are to be had, and still we are not willing to do our part, which is working faithfully until we get a clear understanding of what we are and of what our work is; of what our rights and duties are.

We call ourselves monotheists, and then we attribute power and intelligence to all kinds of false conceptions—and this involves a belief in evil. It does not matter whether we call these false conceptions superstition, devil, or animal magnetism, the fact is that we are not “monotheists” in the true sense of the word.

A true monotheist is he only who understands and applies the infinitude, the allness of God (absolute Good) to every detail of his experience, who recognizes Good as the All-in-All, the All-in-All of all Being.

In the measure of our aspiration and effort we will attain to this understanding; the less we do and give, the less we will accomplish and receive.

SIXTH LETTER

You are **attaining** the understanding that **Truth is the Life of Man**. That Truth is changeless, harmonious, self-existent, infinite, eternal, and independent of outward evidence is easy to be seen and understood. That consciousness which is filled, permeated, with the understanding of Truth is a true consciousness; and that it is therefore partaking of all these characteristics, is also easy to be seen and understood. This is logical and self-evident, and Jesus has voiced the wonderfully comforting statement in the simple words, “Ye shall know the Truth

and the Truth shall make you free"; but, all knowledge has to be **applied** to be **identified**.

If we stop with the verbal statement, and do not carry our understanding into the everyday life and experience, it remains a mere letter, without the Spirit; for it is the very necessity of every idea to express itself.

The life of idea, so to speak, is action,—activity. If we do not see and recognize this point, as the test of our understanding of Truth, we are sure to become, sooner or later, involuntary hypocrites.

To voice the truth when there is nobody there to contradict it is easy enough, but when many false witnesses rise up, and one feels all alone, it requires the courage of true understanding to hold one's own.

If we were being led by the hand all of the time, we would never realize the strength which **only** the absolute consciousness of our oneness with Principle can impart.

Fear is not cause, it is only a lack of understanding of who and where we are; therefore it cannot prevent our demonstration, for all the time, in the midst of what may appear to be a confused condition, we are progressing in onewardness and in relativity, because we are learning to claim our right to freedom.

No one can know or think or understand **for** us, that is to say **instead** of us; we have to do it ourselves.

What another knows can benefit us only in so far as it shows us that we can learn to know it also, and only that which is true is of benefit and we can all learn the truth. Honesty and persistency win the victory every time.

SEVENTH LETTER

I have lifted my hands, with my heart, up to God and claimed what is due you, and what you possess now and forever; the right to health, harmony, and freedom.

If we abide in Him, or as Jesus puts it, "If ye continue in my word (the understanding of the truth that man is **spiritually** mental) **then** are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."

This is a vital point; to **continue** or **abide** in the understanding of Spiritual Being. The logical sequence of knowing that God is Spirit is to stand in the midst of evidence to the contrary, **unmoved**, and hold on to that fact, as demonstrated by Jesus.

We can do this only when we realize, as He did, and can truthfully say, "I know whence I came and whither I go—I am not alone, but in the bosom of the Father that sent me."

There is nothing to be healed, but there is something to be **known**, and you know it, and how to apply it.

There is only one responsibility for us and that is to be faithful to our understanding of God and Man.

We can never be fooled on points which we know and understand; hence our work consists in **abiding** in what we possess in knowing and understanding, and the clear true thought (the consciousness of our mental identity) will bring forth its own perfect phenomenon.

There is another thing that you must see clearly in order to hasten the demonstration, and that is:—all that is **true**, in other words, **all that is ever to be known, is true now**; it does not become more true

as time elapses; therefore our work is to realize its truth **now**.

Divine Mind holds you in Itself, **perfect now**. Therefore perfection is not something which we gain by dropping one or two false conceptions each day, by dropping one, two or three beliefs in the truth of lies; but by absolutely **reversing** our viewpoint as to Being, Spirit, Good-Almighty, and man's nature and essence.

When we realize this we see that we have here and now the capacity to receive, define and formulate ideas (which is the true digestion) perfectly, harmoniously and joyfully. The function of digestion, with all its activities, is a part of the unity called "man", and its relation to other functional activities, all of which, each in its own individual form, are perfectly manifesting the unity of Good.

There is something for you to know; and **that is perfect man**—the Christ, Truth—and **you are that knowing**.

EIGHTH LETTER

Do not waver a moment from your understanding of yourself as a thinker, as spiritual, that is to say, as a manifestation of Good, which knows its oneness with the infinitude, i. e., **the allness of Good**.

This gives the real consciousness of possession and with it comes the full joy of possession, the realization of the capacity to define and to express the unity, i. e., the relationship (harmony) of all the functions of spiritually mental Being, or God.

Can Good be without activity?

Can Love lose sight of its object?

Can Life and Truth be without their expression or manifestation?

No!—and you are the knowing of this wonderful truth.

NINTH LETTER

“By grace are ye saved,” is rendered in the correct translation of the original text as—“By the divine influence in mind and heart are ye saved”.

No arguing against something that is a false sense ever brings us deliverance; but the Divine influence in mind and heart, the influence of truth and love in the consciousness, redeems us.

Suppose you believed that there was a dark corner somewhere in your house, and you complained to the sun about it. What would the sun say or do in respect to the problem? He would say—“I never heard of such a thing, but I shall come down and find out”, and doing so, what would he find? Would or could he find darkness? No, wherever he went he would find nothing but his own light and splendor. Why? Because he radiates his own essence wherever he goes; he can neither meet, nor admit, nor fight, nor overcome darkness.

The same is true of the sun of Truth, which in the Bible is rightly called the sun of righteousness (right thinking) which arises with healing in its wings.

If a false sense seems to darken consciousness and we should complain about it to Truth what will Truth do?—exactly what the sun did. It will shine into every one of the (seemingly) darkened corners of consciousness and **prove** that there is no darkness (wrong conception or belief) there, and that the infinitude of the one God, Good, fills it with its host of pure and perfect ideas.

It cannot meet, nor admit, nor fight, nor over-

come error; but it stands shining by its inherent power, radiating the light of understanding, and whenever a wrong sense about something pops up, if we turn this light on the seeming it will disappear.

The action of Truth is absolute, because it is Infinite, but we **need to know** that we express its **unbroken continuity**.

A monotheist is one who perceives **one origin**, one Principle, **the All**, and **the All of All**. The all-inclusive **All**.

The consciousness that perceives **two powers**, **one of which excludes** the other, cannot see **the All**.

When I defined this, I saw a higher light.

TENTH LETTER

“What blesses one, blesses all” is one of the truest and deepest sayings of Mrs. Eddy and applies to your present case. Like everything that is true, however, it becomes a power only when it is **known** to us, and when it is put into practice.

A right premise is like starting aright on one’s way. Now then, if you start with the understanding that **God** takes you and G—— there; and that you, taking God’s presence and power with you **in your consciousness of your oneness with Truth and Love**, don’t you see that **Only God** can come to both of you?

Every step of your life-experience is a step forward, onward, upward, **because** you have found the one basis; and even if it may sometimes be with the faltering footsteps of a child, you are walking on the right road to harmony.

If you are lifted up, the promise will be fulfilled that you will draw **all** (not all men, but “all” says

the original text) unto you; that is to say, you will discover and apply and enjoy all that is good. For that is all that really is.

Life is joy. God can not be happy if we, His children, are not happy, any more than you and Mr. C. can be happy if your children are not so.

Now do realize and abide continually in the consciousness that our **knowing** that which is true is our only real possession of it, and our safety in all emergencies.

That is why the Bible, in Proverbs, continually exhorts us to get wisdom and with all our getting, to get understanding.

Understanding of what?—of the Absoluteness, Unity, Infinitude, and Allness of Spiritual Being.

This understanding is what gave Jesus power to do His mighty works, and to go to the crucifixion and demonstrate it.

He did not fight, or struggle against, or overcome evil; that would have meant that He recognized two powers, one of which excluded the other; but He saw the phenomena of a false sense as powerless, illusive, nothing. He did not attempt to destroy evil (nothing) but He abode in the consciousness of the Allness of God, which leaves no place, power, intelligence, nor existence to anything else. And, lo and behold, He proved that even the most terrifying appearance of a wrong sense could not touch a consciousness which knows the truth.

Do you feel courage and have you faith in yourself to believe that you have faith (the faith of understanding) in God?

TWELFTH LETTER

I see you as a **knowing**, the power in thought and action that belongs to spiritual consciousness.

It seems to me that we do the best work for ourselves when we realize that it is not personal.

What is my work? I do not have to arrange the campaign, so to speak. It is the Commander's privilege, because He alone is able to do it; for He alone sees all the elements in the unity. He knows and defines their functions and He outlines His purposes in the individual consciousness.

I have only to attend to my part in the wonderful design by listening to the voice of the Commander (who speaks clearly to us through His laws) and to obey it.

My glory consists in the consciousness that I do not work for myself alone, but for the whole world.

What I have proven to be possible for me will be the bugle-call for individual action to some other brother who may be tempted to give up striving and attaining, because he does not see his way clearly enough, and becomes impatient.

Some one has said a good word on this point: "The trouble is that I seem to be in a hurry, and God is not". We have yet to learn what **abiding** in truth means.

THIRTEENTH LETTER

That you have decided to be a monotheist is one of my greatest joys, because it is the only way by which one can attain to that height of understanding which involves all blessings for all eternity.

Why is Jesus' saying "By their fruits ye shall know them" the only true standard? Because the fruits are the embodiment, the manifestation of

Principle, and therefore the final proof for the truth of a cause, as of a life.

I consider this the whole religion of Science.

Mrs. Eddy's purpose was identical with that of Christ Jesus, that is, like Him she considered Christianity as the science of being, not as a mere faith of that kind which appeals to the emotional side of humanity, but as an absolute science, just as exact, just as reliable in its applications, and just as infallible in its results, as mathematics. And for this reason it requires just as earnest and persistent a study as mathematics.

Jesus never spoke about what we must **not** do; He did not even condemn disease. But He gave us the two simple, fundamental, all-inclusive, commands about love for God, Good, and "man", whom we are to love as He has loved **us**.

The fulfillment of such commands is possible only when we understand His monotheism, as He wanted us to understand it when He said: "Call no man on earth Father, teacher or leader, for one is your Father which is in heaven". That is to say, He taught the only true genesis of man—which is **spiritual**.

He saw in man (even if the outward evidence showed Him sick people, so-called sinners—people who in their endeavor for happiness had "missed the mark"—, or unfortunates) the spiritual expression of being, the spiritual idea, the "thinker", who embodies the thoughts of God—the thoughts of Truth and Love, which are Spirit.

He never said that the actual appearance of man (which is foolishly called "physical") **means nothing**, or that it must be destroyed. He knew that this appearance is an indispensable phenomenon,

whereby **one** individual individuality distinguishes itself from **another**,—apparently, and necessarily, for our present comprehension. We must see in it the mode by which we identify one another.

But because He knew that this outward appearance does not represent the whole of man, but that back of it the “thinker” (the immortal idea of Spiritual Being) must be discovered, He could see and prove that this outward form is governed by the idea back of it, and that the **true** knowledge of man **must** manifest itself in the health and truth and beauty of the outward appearance.

True thoughts are symbolized by true phenomena, and a persistent, logical going back to the right starting-point of being unveils every discordant condition as an untrue phenomenon, a **mental state** brought about by ignorance or misconception,—and the counter-fact, asserted with **understanding**, removes it.

Real healing in Christian Science is not effected by mere faith in the truth, but by understanding its ideas, their activities, elements, relationships and unity; and the inward and outward lawfulness of all being. This includes the outward phenomena also.

But the idea “man” is no more in the form which symbolizes it, and which we call “body”, than the engineer is in the machine which he builds, or the melody is in the tones by which it is conveyed to our consciousness.

If we deviate from this standpoint, we become unfaithful to the monotheism of Jesus and the true Christian Science, for we fall hopelessly into duality by putting up two powers, two intelligences and, therefore, a dual genesis. If we do this, this dis-

astrous duality must manifest itself in all of our experiences.

There we have the reason for all of our previous failures, difficulties, and inward and outward discords; for if we do not **know** "man", we do not know God, Good.

FOURTEENTH LETTER

Stability is divine, for it is a quality of the nature and essence of our being.

Knowing ourselves as idea we also come to know the immutability, the changelessness of our nature; manifesting itself continually in our reaching out for "whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report, etc."

Seen in this light, even our past experiences, which at the time may have seemed bitter, hard, and cruel, take on a different aspect from what they formerly had. We recognize with joy that that which meant disappointment and failure then, contained a precious lesson which we are to learn; the lesson of discovering the true value of things; of distinguishing between a misleading, illusive sense and the truth of a thing, or an individual, or an event.

Our desire was right, but because we had no true standard of judgment, about its nature, that is to say, whether it was right or wrong, we were temporarily fooled. Not knowing the way at that time to arrive at the solution of our problems by **reversing** the outward evidence and bringing the spiritual truth to light, which makes false evidence disappear, we oft times overlooked or misinterpreted the deep lessons of our lives, and what was the worst of all, we were not able to help others in a truly

efficient way. At best, we tried to remove effects; but how could we remove that of which we were ignorant? We went, all of us, on either of two roads, both of which were equally wrong.

We either closed our eyes against every wrong or evil phenomenon (calling this sham, this superficial way of dealing with life's problems "idealism") or we "looked out" for the "darkness", and became so engrossed with it that we overlooked every flower that grew on our path. We called this "realism", that is to say, we looked at Life through pink or black spectacles, and according to our viewpoint, things appeared to us in a colored and false light.

Christian Science, or Christianity as Jesus taught it, takes away the dualistic sense of things and compels us to acknowledge that, starting as **He** did, with the clear **understanding** of true monotheism (which means logically, therefore irrefutably, ONE power, ONE presence, ONE knowing (science), ONE action, One Good, and that is Spirit and His Son, (alias Idea) and **abiding, dwelling** in it and applying it in every detail of our lives; we arrive at the same solutions and attain to the same results that He did.

What we call our failures are simply evidences of a certain lack of understanding or persistency in our application; and they are waymarks to the honest traveller on the right road, which open his eyes wider and make him push on more strongly.

One of these waymarks is the belief in having to struggle, to overcome, or fight false evidence.

There is no getting away from the fact that such a viewpoint involves the subtlest form of duality; that this is true is shown by its tenacity.

We can quickly and easily see how absurd this viewpoint is by considering the statement that $2 \times 2 = 5$. It is apparent to anyone that it would be very foolish to think of fighting or struggling against, or trying to overcome $2 \times 2 = 5$, that is to say, something that is not true.

Naturally, the only sure way of avoiding this wrong viewpoint is by knowing the truth. We cannot be fooled or upset by error if we know the truth about it, that is, if we know its absolute nothingness, just as we know the nothingness of $2 \times 2 = 5$.

Therefore, once and for all we see that our whole endeavor must be directed towards attaining to a greater understanding of truth; an understanding of what is true in regard to any and all of our experiences in life.

This is what Jesus meant when He said "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you". In other words—**seek ideas**; apply yourself to right thinking (righteousness) and you will understand phenomena, and cannot be fooled by wrong statements or false appearances; for this is all there is to that bugbear called "evil" or "error" or "animal magnetism".

What Divine Intelligence does not know, does not exist and cannot fool us, if we are true to our basis; i. e., perfect monotheism.

Only inconsistency and lack of application can make trouble for us, and that only temporarily, until we reach the point of absolute watchfulness, where we no more let go of the spiritual or incorporeal knowledge of things.

Seemingly I have gotten away from my first topic, but it is only a seeming and I will now go on with what I began.

Stability, involved in the nature and essence of our being is expressed in our aspirations, in our ideals and attainments.

Perfection is moving us forward and upward; but stability does not mean immobility, any more than restfulness (which is a Divine characteristic and reflected by man) is synonymous with stagnation.

The Kingdom of Heaven is the Kingdom of Mind; the realm of ideas; therefore the clearer and firmer our understanding of ideas becomes, the more manifold will be our experiences, the richer will be the content of our consciousness; and it will be proven to us that "only He ascendeth unto Heaven (attains harmony) who cometh down from Heaven". That is to say—spiritual sense only can grasp ideas and manifest its consciousness of them.

Wherever we are led (if our eyes are open so that we see all) new ideas continually unfold to us in new experiences, acquaintances, opportunities, and possibilities.

To be true to God means to be true to what He sends to us in this way, letting nothing pass by unnoticed, but performing **our** function of letting Truth pass judgment, knowing that this judgment will bestow a blessing upon the mouthpiece as well as upon the object of judgment.

There is nothing better in the world than to lead a life of usefulness in the service of others. There are so many who need what we have, and we cannot be happy without sharing it with them, even though it means much work.

I have worked on the thought especially that Love is the volition of Life.

Spiritual Love alone gives us a clear idea of the infinitude, and absoluteness of God and Man, and of their inseparability, as an ever operative power and its perfect object.

FIFTEENTH LETTER

To know that everything comes to us in God's own way and time, is another reason for rejoicing; but it is with this fact of Truth, as with every other true statement, it must be understood in its divine nature and then applied faithfully.

As we have not made ourselves, we do not move ourselves; but are moved by that power which manifests itself through us.

Therefore it becomes self-evident that this power, being one, without anything to exclude, cannot contradict or remand or change its behests, its **purposeful** action; but that it is forever expressing itself in the harmony of the perfect relationship of all its ideas, activities, modes of thought and action, in the **unbroken** continuity of the operation of all these, ultimating in a perfect manifestation of the volition of Life,—which is Love.

Does not this show clearly that there is only one voice for us to hear, one language to be spoken, one man to be seen, one life to be experienced, one manifestation to look forward to; and that is the “without”, which is but the reflection of the “within”,—in you, in me, in every one who is conscious of what Being is:—the Divine Thinker, revealing Himself through you, through me, and all our brothers and sisters.

No more can $2 \times 2 = 5$ fool you or me, if we abide in the realization of this wonderful fact, than any absurd affirmation of a misconception can fool us.

If we start on the right road to a goal, we are as sure, and look forward with the same absolute certainty to reaching our place of destination, as we are of our own existence.

We have to hold on to this same attitude of imperturbable certainty in respect to our higher attainments, and the firmer our logical understanding and application of the absolute laws of Being, as God, or Life Itself, are becoming, the lovelier our path will grow, the more sunshine of truth and beauty we shall experience, the more flowers of Love, Affection, Kindness, Joy and Understanding we shall pluck by the wayside.

A complete consciousness will bring forth its unity in a perfect bodily condition.

When one of its functions (as in your case) does not manifest absolute harmony, it brings out the fact that you have not yet, at that point, attained to a full understanding of the **purposeful** action of all the functions of Spirit, and do not sufficiently realize that you have to deal only with **your consciousness** of a mode of thought, not with anything that you yourself possess or have to govern.

The moment a wrong sense comes up, in belief, you have to turn resolutely away from the wrong image presenting itself, and from what would call itself, falsely, "yourself", but which has no more to do with you than $2 \times 2 = 5$ has to do with mathematics.

Look up into the Christ-Man, or Spiritual Idea of Life, whose representative you are.

We would not know that such a thing as the Christ-Man exists, if we did not or could not express it.

This must be realized—**seen very clearly.**

No error can touch the idea. It stands there, harmonious, in Divine Consciousness, for us to discern, to define, and to express our consciousness of.

Your defining to yourself your consciousness of the divine idea “digestion” brings out a perfect image in your thought, involving all the digestive activities, such as stomach, gall, liver, gastric juice, etc., and becomes manifest in a perfect functional form of all these activities and processes and results.

That this whole function is a mental thing will no more be difficult for you to realize when you always bear in mind that man’s origin is in Mind. And whatever exists in Mind must be a mental object and a fact.

Life (as Spirit) must, therefore, be spiritually mental, and express Itself through spiritually mental Power and powers, in processes of thought, portraying Its own nature, involving spiritual, revelational, experiences for us all through Eternity.

God’s nature, as a Father and Mother, is the highest function we can recognize in Him, and to discover relationship of ideas is to discover our Sonship with Him, and, therefore, the brotherhood of Man, involved in the oneness of the Father with all His children, the ideas.

Our true food and the nutriment of our bodies (or identity of consciousness) is the eternal discovery, defining and assimilation of true and new relationships, making us constantly rise to a higher attainment of Love as the result of our digestion

and assimilation of ideas, their elements, relationships, and unity.

Digestive processes are continually going on in consciousness, as in different modes of thought.

The eye (spiritual discernment) and the ear (spiritual understanding) constantly digest visual and aural ideas. Stomach does the same; it represents its own individual modes of thought, as different from hearing and seeing, as ear is different from eye.

The realization on your part of the correlation of all functional activities and processes, as involving co-operation, and your holding on to the fact of the true functional capacity and operation, defining itself to you right there and now, where the false sense tries to come in and fool you,—will deliver you more and more quickly, when you are faithful.

SIXTEENTH LETTER

When error presents itself to us in any form our work is to **reverse** our consciousness, just as Jesus did in every case, when, as we used to express it, He healed people; for He did nothing of the kind. This was only the way in which people construed or explained to themselves what had happened. But Jesus did not take the least notice of disease or of any outward phenomenon.

Reversing the false consciousness, that believed itself tangled up with a corporeal body, by knowing the one origin of man; by knowing that a Creator which is Spirit manifests Himself through spiritual ideas, and that these ideas must be expressed according to the nature and essence of their origin, through a mental form, symbolizing their function, He **unsaw** the wrong corporeal phenomenon, for

instance, the withered hand; and the perfect incorporeal phenomenon—the perfect hand—appeared as a free functional form of spiritual activity.

If the wrong phenomenon had not been known to Him as mental, as the temporal effect of a baseless supposition, He could not have changed it; but like must ever beget like, hence a lie, as a misstatement of Truth, must always be a **mental** phenomenon, according to the nature of Truth as Spirit, Mind.

A mis-statement can only occur on points where individuals have not yet attained to an understanding of the Truth, and this shows that our only endeavor, in any case, when a wrong condition, in whatever phenomenal form it may present itself, must be directed towards finding the truth which reverses, first the thought of the individual, and then the wrong condition under which he is laboring; **for what we are conscious of we make manifest.**

If we are obedient to the light that has come to us, first showing us the dual nature of our previous way of thinking; and revealing to us the true nature of man, and therefore his nature and essence as spiritually mental, we shall prove in respect to ourselves Jesus' statement about Himself, "I know from whence I came and whither I go", for we shall express or manifest our origin as absolutely and perfectly as He did.

It is not sufficient to remain in a semi-conscious state of consciousness, dimly guessing at infinite possibilities, and staying there in the hope of **some-time** experiencing them in some miraculous way; but it is the persistent reaching out for and defining to our selves all those modes of thought and action

through which Spirit, Love, Truth, Mind, expresses Itself.

It is one thing to possess a capacity and quite another thing to realize and apply it.

The **knowing** that **knows** itself and its eternal duration, activity and dominion and power, is the only possession to which the Bible words "To those who love me and keep my commandments, I shall do good unto the thousandth generation" are applicable.

Another Bible word is identical with this scientific statement of the seed (or thought) of Truth that unfolds in consciousness, bearing fruit after its kind,—“Rest in the Lord, and wait patiently for Him”. “Be silent to God, and let Him mould thee”, that is, keep still; listen to the voice of the one Thinker and Speaker and Actor, and **let** Him define thyself to and in thee, as the perfect idea of the perfect Principle,—a **pure incorporeal consciousness of that which is**, bringing forth its perfect identity in a harmonious functional form or body.

SEVENTEENTH LETTER

All that is going on in your consciousness and manifesting itself in body is only a new adjustment of the elements to your unfolding conception of what Life is, and of what Man is; and if you stand immovable in the stillness and serenity of your new understanding of Life as Love, and this Love as Spirit, the “fiz” which appears on the surface of these inner experiences as a sign that something tremendous is going on, will disappear and a mountain will be gained.

You will realize, in looking back on such times, how much you have grown and how different the

problems look to you from the height of a clearer understanding.

You will see that what we have called our "suffering" was nothing but foolery, the foolery of a false sense, which would and could not have victimized us, if we had possessed an understanding of ourselves as ideas of Omnipresent and Omnipotent Spirit.

That the thoughts and ideas of an Omnipresent Thinker, who is Infinite, Intelligent Good, and has All-power, must express His nature and essence, must be mental and Good only,—is self-evident, is it not? **And that we must have and express His absolute power for good is also evident.**

Then there is only one fact to be held in thought, and that is **the consciousness of the power of Good as absolute**; as expressed through the ideas of Good, and of individual man, as the representative of this spiritual consciousness of Omnipotence.

That which **expresses Omnipotence cannot be powerless; and man's function to express God involves his function to express Omnipotence and all the other verities of Spirit.**

Man does not know who he is, as long as he does not maintain his right to express Omnipotence; the quality of his thought determines the nature and value of his demonstrations. Himself.

That incorporeal consciousness (not bodiless or formless) which can truthfully say "Before Abraham was, I am", and "I am the same yesterday, today, and forever", speaks the Truth with authority; the authority of understanding. For it is consciously cognizant of its spiritual origin as idea (as having existed and as existing to everlasting in the Mind

of God), stating that it knows itself as an Infinite Capacity for an Infinite Function; for the function of knowing the Infinite **must be, and is, as infinite as the Infinite.** And such a function naturally involves an infinite capacity.

There is nothing emotional or mysterious or daring about such statements, if seen from the standpoint of a true science.

Is not a number, or rather the quantitative element which a number symbolizes "the same yesterday, today, and forever"? And no one is afraid to apply that statement to the number, nor would it be afraid itself to claim it for its individuality and identity; then why should we hesitate to claim and utilize our functions and capacities, whereas "Man" is the full representation of Mind? But having made the claim, we must fill the letter of our statements, concerning ourselves, with the **Spirit** of the Truth.

Life as Mind goes out and through the whole of man and the universe, making manifest in each one of us the eternal, omnipresent volition of Life as Love; and the all-action of this is Strength.

You can no more be weak than Omnipresent, All-acting, eternal Life and Love can be weak; you can no more be sick or inharmonious than the ray of the sun can be dark.

This is as true now as it was thousands of years ago and will be true in all time to come; therefore, let us realize **that we know it now**, and let us reap the fruits of **knowing**. This word "knowing" puts all the responsibility upon us.

Being is, it does not grow, it does not become, it does not develop something that it has not always been and always will be.

And "Man" is the **knowing**, the function and ca-

capacity, activity, or power of **knowing**.

Then Being and Knowing are one.

Being and Having are one.

Being and Doing are one.

It is clear that this **knowing**, individualized, is the truth of every man, his individuality, and that it cannot be **in** body, but vice versa, that body like every other idea, is an object of knowing, which individual consciousness is conscious of, and which is symbolized in an outward appearance, in the same way in which we can and do manifest our consciousness of a certain melody by singing or playing it.

I am sure your light is breaking forth by this time. You do not need to reproach yourself for not having yet arrived (seemingly) on the mount of ascension. To change a bad belief for a better belief is comparatively easy; but scientific, absolute understanding and its fruits comes to us by degrees. For Life is unthinkable without unfoldment.

You need only to reach for a more implicit trust. Stating the truth about yourself is as absolutely final as your stating the truth in arithmetic, such as "2 times 2 is 4". We need only the simple trust of a little child and an understanding of the allness of God (perfect and absolute Good) to demonstrate this.

The knowledge that **God is our Father** should silence every "if" and "but" forever.

EIGHTEENTH LETTER

We must realize that we have been progressing in "onwardness and in relativity".

If we are only faithful to our understanding of the truth we cannot help making headway; although

we may believe that our understanding is very small. But even if this be so, is it not an infinite seed, and a seed of Infinitude?

The part that we have to fulfill is to keep the soil clear, so that the seed can sprout "naturally", which means, according to its nature, i. e., its capacity for infinite unfoldment.

In this light the word of Jesus, so often used in a superficial sense, gets back its original meaning—"The pure in heart shall see God." "Pure in heart" refers only to those who have a monotheistic basis; **for no one can be pure in heart who believes in the power of evil, either in himself or in others.**

The soil of a pure heart is a heart which is filled with the understanding of ONE origin, including God and Man and the Universe; and this understanding is the Holy Ghost, which opens our eyes (spiritual discernment) to behold "Good" only. And lo, and behold, we no longer see good and bad "**people**", but we see conditions of thought, people who have attained to knowing something on some points; others who have attained to knowing something on other points; and again others who seem to "know" nothing as yet, but are completely confused by a horde of misconceptions of Being. Nevertheless, we realize that they are **all endowed** with the same **capacity**, and this is to see as God sees.

Then we understand Jesus' words: "In my Father's house are many mansions", for these words (coming from the Greek) mean many "states" or "conditions". To be enlightened on this point forever shuts our hearts against judging unrighteous judgment; for how can we determine the difference between the degrees of attainment in knowing; **we who have just become conscious of the infinite na-**

ture of our own capacities and functions?

"It is the Father's good pleasure to give you the Kingdom" includes **everyone**, not merely a few who claim to be specially chosen.

The beauty and wonderfulness of Jesus' standard of Being is that He knew there was nobody and nothing to exclude, because He looked beyond phenomena to ideas, and, seeing **ideas**, He had an infallible standard of judgment and could always distinguish between the expression of true or divine thought and the passing or temporal appearance of a wrong belief; or of a misconception of a standard of truth.

It is our business to stand where He stood, and to remain firmly established there.

He was not afraid to make the inferences that are to be drawn (sooner or later by everyone) from the fact of **ONE spiritual origin**, which makes "man" the administrator, the plenipotentiary of Omnipotence. We have to: "Go and do likewise".

That it is **possible** to avail ourselves of Omnipotent power has been proven in many cases; it rests with us to realize that God Himself is thinking, speaking, acting through us; then we shall no more be afraid (than Jesus was) to speak the word of God, Truth, with absolute authority, just as Jesus spoke it.

There should be no difference in the quality of two statements of truth; whether we say $2 \times 2 = 4$, or digestion is spiritual, therefore **perfect, now**.

Divine Being, God, makes the one statement as truly and absolutely as He makes the other; man is only the mouth-piece of Truth and Love, of the unity we call God; and God defines Himself to us.

He defines Himself to me, for instance, through my friend, and this enables me to "identify" her, that is to say, to know the truth about her; and turning to the same source for the necessities of her being, we meet in the Divine Presence, hear and see, understand and become conscious of "Man", the perfect Revelation or expression of a perfect Revelator.

This is all that is necessary in each case of so-called healing; in fact it is the only true healing; for the consciousness of the truth of anything naturally involves the disappearance of any wrong conception we may have entertained concerning it, and of its wrong phenomenon.

I see you on the Mount of Revelation, where all this is as clear to you as the evidence of your own existence.

NINETEENTH LETTER

If we stick to our basis of ONE Revealer and ONE Revelation, including "man", as the "full representation of Mind", that is to say; "generic man", revealed as a function to know and understand and express Spirit; and individual man as a capacity to fulfill that function, we can stand immovable in the midst of that condition which, for lack of a better word, we call "confusion".

In reality, it is simply a stage of quiet waiting in our process of attainment, while we are looking up into the Christ, or into our function to formulate our consciousness of it, which is our individual selfhood, more clearly and definitely.

This attitude precedes the realization that that which we asked for, that which we strove to attain, has been manifested in consciousness; that the

Christ, the spiritual sense, has come to us in demonstration; then, we **understand**, where we only **believed**; then, instead of saying **words**, we are conscious of thoughts which **identify** ideas to us.

Then, we are filled with the Holy Ghost, with the abiding consciousness of our identity, and go on confidently to the solution of new and higher problems all the time.

This, I hope, will make you see clearly the oneness (unity) of function and capacity. **Function** defines itself to you, and **capacity** identifies its consciousness of function.

You will also see that, instead of feeling puzzled and worried by the "unknown" you will recognize it as that which lies beyond the immediate consciousness; a hidden force compelling thought; the power of Perfection which draws you onward and upward to the altitude which Jesus speaks of as "seeing God".

He says "The pure in heart shall see God". These words have a deeper meaning than theology ever dreamed of.

Can anybody be pure in heart as long as he believes in so-called "evil" or "error" in himself or in others?

In the light of the monotheism of Jesus, we can no longer see or acknowledge as real anything that is an attempt to clothe with power and authority that which is only a mis-statement or misconception of some truth.

To whine over a mistake, or to prolong its existence by dwelling upon its apparent cause, is absurd. The only way to deal with it is to know the truth about the wrong assertion, which process reverses the whole seeming. Right there where this seeming

plays its delusion on us, we can and must see the true thought, expressed by a perfect phenomenon.

You must see yourself as a Republic, of which Spirit is the sole Governor or Ruler. Then you cannot fail to see true freedom, as the infinitude of the consciousness and action of Spirit, which man individualizes; and this will make you repeat Paul's words, "As the Truth of Christ is in me, no man shall stop me of this boasting".

TWENTIETH LETTER

My realization of you as the "Son of Man" and as the "Son of God", **being one**, is becoming more powerful all the time.

Never mind the "healing pains", or better, the "pains of growth" that you are experiencing; you are attaining to the point where you will stand unmoved in the midst of what formerly seemed to be temptations, conflicts, troubles, because you are no longer concerned with "what is it that looms up before me?"—for your one and only motive and aim is the question which you ask yourself—"what is it that I admit to be true?"

What is it that I am listening to?

What is it that I am looking at?

What is first, thought or phenomenon? Is the thought back of the phenomenon a true thought, or is it a belief about something that is not true?

The effect of your dwelling constantly in such an inquisitive, searching and watchful attitude of mind will be that "quietness and assurance forever" of which the Bible speaks, and which is simply the proof that you are dealing now with your investigation of Law, and no longer with the haphazard, dual thing, so-called causation. In other words, it will

no longer be you that judgeth needs and events and persons, but the truth Itself, speaking through your consciousness to whatever presents itself; either: "I never knew you", or: "Come to me, ye blessed of my Father".

If the dual sense has misled us, for a time, and we awaken to the realization that we have been fooled, we must instantly reverse our consciousness of what we heretofore called Causation, and know that what was not thought, spoken or done by spiritual sense was not thought, spoken or done at all, therefore not heard or executed; for where there is no cause there can be no effect.

Then we have learned a lesson of inestimable value which we needed; and this lesson consists of getting a higher understanding of what "Man" is; i. e., the image and likeness of Spirit.

To know ourselves as spiritual, as idea, or an "immediate object of Divine Understanding", at once reveals to us all our needs as spiritual; they are impelled and fulfilled by the source of our being, and dwelling in that consciousness of the oneness of Mind and idea, the fulfillment will become apparent in some beautiful phenomenon, according to our present conception of necessity, beauty or mode of identification.

As you will see, there is only one point to be considered in every seeming dilemma, and that is; I must instantly adjust myself to God, Principle, and then I shall find that thus I am at the same time adjusted to others—to the persons or interests that may be involved, to the party or circumstances with which I have to deal.

Whatever we do, if we are honestly striving to live consistently with what we profess, to be true,

and to our standard of judgment and action, it cannot but prove a blessing to all, because it is done according to the Principle of Perfection, that is, according to the Principle of perfect Love, perfect Truth, Justice, Kindness, Sincerity, Honesty, etc.

To glorify means:—to identify myself to myself as the expression of Love; to identify myself with Truth, to identify myself with Life, Health, Wholeness, Honesty, Purity, Justice, etc., because, then, I give all the “glory” to God.

When I identify myself with Spirit, Intelligent Good, I acknowledge that what I **think** and come to know, is all that I am, and this shows at once that I cannot manifest anything but true or right thoughts or “Knowings”.

In this way I recognize man’s present perfection, for **each one** possesses this capacity to **know**, to see ideas and to manifest his consciousness of them.

I may possess a gift and not yet be aware of my possession, but it is mine just the same; and this illustration applies to man’s spiritual possession,—his capacity of knowing himself as idea.

From the moment we begin to see individual man as expression of the Christ-idea or Universal Man, we have entered the Kingdom of Heaven (the realm of ideas), and we shall no more be afraid to claim our present immortality, harmony, perfection, divinity, eternality, peace, joy, health, happiness and holiness, than Jesus was afraid to claim them.

And like Him we shall truthfully say “all power (for Good) is given unto us from the Father”; and, remember, He spoke of God always as “our Father”, or my “Father and your Father”; and He taught us to ask, to seek, to knock, and not to stop until we

had **heard**, (**understood**) **found**, (**been given**) and it had been **opened** unto us; until we had entered into the full possession of our rights as the children of Spirit, Life, Mind, Love, Intelligence, Truth.

God is blessing you every day with fuller revelations of His power and Goodness which is forever acting through you.

TWENTY-FIRST LETTER

Some times a sudden shock seems to take our breath away, as in the case of your friend's temporary disappearance, rather of the temporary disappearance of your friend's outward form or symbol.

But this is only a passing sense; afterwards we get our bearings and feel stronger than before the experience, in the realization that we have to **prove** what "Life" is; first in the smaller problems of every day existence, then by degrees, in the greater ones, and at last in the greatest of all—in proving that the continuity of right or true thinking, alias knowing, can no more be broken in the case of an individual mental being than in Universal Being, God.

But no more can a child begin with studying the problems of Euclid, than we can force scientific demonstration of the highest problems of Life. As the child begins with simple addition, so we must begin with the simple problems that come to us; but in both cases the solution must be worked out according to the laws of perfection.

As in addition we dwell in quantitative elements of numbers and do not permit our thoughts to stray from them for a second, so we have to dwell in the true conception of Life, on the one Basis, with the same faithfulness.

As in the one case the solution of the problem consists in finding the larger unity which determines the relationship of the smaller unities and elements, which holds each element in its proper place and determines its function in the world,—so also in respect to the problem of life, we find the same absolute law operative. The vision of the largest of all unities, God, Infinite Spirit, must always be clear. He is the Basis, and He speaks to our consciousness through His highest expression, the ideal and real man.

We could not know that God exists if “Man”, as idea, did not express Him; for we know Him to be the Thinker of ideas, and we know ideas through their expression. Whatever we know about God has come to us through “Man”.

Individual man interprets to us “Generic or Universal Man” and the infinite scope of his function, capacity, vision and unfoldment.

In order to know what we **are**, and are capable of, we have to continually look into our model, the ideal man. This makes us continually turn away from wrong conception of manhood and womanhood in which we have been educated and which has brought out such inferior and deplorable results. And this dwelling or abiding in the spiritual sense of being, of manhood and womanhood—is the true meaning of the words “He that dwelleth in the secret of the Most High, shall abide under the shadow (shelter, protection) of the Almighty”.

Who ever knows “man”, knows God; who ever does not know what “man” is, does not, cannot know God.

The Thinker of ideas is inconceivable without

ideas, and His highest idea, or beloved son is "man".

Who ever comes to know "man" as "idea", comes to **understand** the inseparable relation of God and man, and sees the way clear to demonstrate it and to realize the power, involved in it.

Who ever does not know "man" as "idea", has not the faintest glimpse of what he is talking about, when he calls "man" the "Son of God", though he may go into ecstasies about God as Love and about "man" as God's child and heir.

But it must be clear to any thinking being that an idea of Omnipotent, Infinite Intelligence cannot be powerless, nor die, nor be sick or in trouble.

The unity in which he exists and which he expresses in nature and essence, and, therefore, in function and capacity, in joy and peace, in activity and strength, holds him forever in his right place and identity.

This shows you that your function is to be **yourself**, a perfect demonstration of the Christ generic-man.

You are one of His expressions.

That the Christ exists, I know not only through Jesus' existence, but through my own and all the other dear ones' existence who manifest the spirit of intelligent Good.

We are God's witnesses! And by knowing more of the Good that each one of us embodies and brings into manifestation, we come to know God more and more fully all the time.

We cannot know Him in any other way. And this is the straight and narrow road that leads us to see, in every individual, the Christ-Image—per-

haps tear-stained or besmeared, but right there in all its purity and perfection nevertheless.

And this will make you live so that when you meet your friend again you can say to him, "I have come through Life, not death, for my eyes have seen the true coming of the Lord".

You will see "Man", just as you have seen "melody", and let yourself be taken possession of by Him, this will bring a sense of being immersed in light, an inspirational consciousness of being.

TWENTY-SECOND LETTER

You must think more of Jesus' words, "If a man keep my saying, he shall never see death".

Can any one of us, as yet, say that we "keep" Jesus' saying, in the absolute sense in which He meant it and which He Himself had proven and was proving by His works?

He started with a monotheistic basis and had not been systematically educated away from it, as we have been. But the Christ—thank God—has come to us, as it came to Him, and henceforth the way which we have to go, is clear to us, and we rejoice in every statement of Truth that we can and do honestly make, in the same sense in which we can and do state $2 \times 2 = 4$, or in which we state a specific melody.

We are learning to understand Jesus' sayings about what Life is; and what "man" is; and we are beginning to **apply** His wonderful assertions about the power (all power) that has been given unto "man", universally, as well as individually.

We have begun to realize that "**man**" as "**idea**" is, individually and universally and generically, the same yesterday, today, and forever; that "before

Abraham was", "man" (that is you and I and every body else) existed as a capacity or power to fulfill his function as a thinker of ideas.

This is what shows man as made in the image and likeness of God, the Thinker of ideas, of intelligent Good, or Spirit.

We are knowing: "From whence we came and whither we go", and all this is deep cause for rejoicing and exultation; for it gives us firm footing in respect to every problem that may confront us.

The invention of the dual sense of existence, trying to make us believe that we are "the helpless victim of circumstances" can no longer phase us, knowing as we do, that we deal in every problem with a law, knowing as we do, that "thought" is back of every thing and that the right thought, the thought, which **knows** and is imbued with and steadfastly holding on to an abiding understanding of man's divine origin, will every time bring fruit after its own kind.

We can for this reason, no longer be fooled by mere belief or opinion about something; but the Truth itself, in which we are constantly dwelling and which we are understandingly uttering and applying every minute, shows up every false sense as nonintelligent and, therefore: powerless; nothing!—

However, seeing the way and desiring to walk in it, does not save us from taking **every** step that is required, and from taking it, individually; we may follow the footsteps of someone gone before us, and this gives us the assurance that we shall see what he sees (knows), and that we shall hear (understand) what he hears.

The steps to which I am referring are the daily and hourly opportunities for analyzing, defining the

content of our consciousness, for wiping out, as persistently as a faithful gardner keeps the soil of his garden clear from weeds, those lurking beliefs, shadows of a dualistic sense, that are still hidden or hiding in the **sub-conscious thought**.

What we can define clearly as messengers of Spirit, as ideas of Love and Truth, speaking of joy and strength, of progress and stability, of harmony and perfection, of power and universal Good,— is welcome in the temple of our consciousness; every thing else must be kept out of it or removed from it.

You will easily comprehend that this point has to be understood and worked out, **for it is the unrecognized influence of wrong habits of thinking that hampers our demonstrations.**

The sub-conscious thought must become a transparency for Truth, like the conscious thought, and there is much definite work on that line to be done, before we can reach the absolute and bring out perfect demonstrations.

My eyes have recently been opened wide to this discovery, and I know, I can and shall do much better work henceforth.

Listening to the Divine Voice within, we are sure to recognize its heavenly message, and our ear will easily detect any jarring dual sense and turn from it.

On points where we know the Truth absolutely, we can never be and have never been fooled, and we are attaining to this knowing of Truth on all lines now and here.

. That your stomach is upset, points to a tangled-up condition of thought.

What is "eating"? It is but the desire to discover new relations of thought. The desire is legitimate, governed by the law of relationship, the oneness of Spirit and its idea.

A giver presupposes an object of giving and a receiver, Idea needs and gets its necessary food, and the function to digest involves the capacity to digest, and its operation. Both being perfect, both being mental, both being manifestations of the nature and essence of Spirit, the result of their working together must be perfect.

All you have to do is to realize digestion as a function and a capacity of that inner, incorporeal consciousness which is your real selfhood, which must and does make manifest its processes of thought in a perfect outward appearance.

TWENTY-THIRD LETTER

The motto of this letter is to be Jesus' saying: "Who hath seen me, hath seen the Father",—in its application to you, to me, and to everybody.

What gives me the right to claim this? The irrefutable logic that what is true in respect to one individual, is true in respect to all.

By making Jesus a personal Savior, people have come to look at all His wonderful statements with an emotional, superstitious sense, instead of recognizing them as simple, logical and powerful statements of spiritual Truth, that have, for that very reason, to be applied to all our thoughts, utterances and actions. For only the **applied Truth**, the **practical Truth**, can bring out all the possibilities of "man" as an expression of Truth.

Unity means the **Oneness of Being with its expressions**. To state that God is the origin, alias that

in which "Man", and all Beings, (all that expresses Being) exist, lays the obligation on all who make this statement to manifest this oneness, which Jesus voiced in the above saying and which S. & H. reiterates in the words:—"All that is possible to God, is possible to man, as **God's reflection**".

Where ever there is a failure to bring to light this **oneness**, which is the keynote to all Jesus' teaching and works,—there duality of some kind is hiding and must be unearthed, in order to disappear.

Ideas and their representations are inseparable; the belief that they can ever be separated, would be like stating, that there can be a truth without a manifestation or a manifestation without a truth, or that there could be a consciousness without thoughts; a Mind without ideas, or vice versa.

Now I want to say a few words about some points that must be seen very clearly, in order to forestall even the possibility of a false sense coming up to fool us.

How does a wrong sense gain authority and power?

1st. If man does not apply Principle, does not see, or forgets his relationship with Principle.

2nd. If man sees or places something, where it does not belong.

3rd. If man overlooks a certain element in his problem, or mistakes, misconceives its nature.

You perceive that you can never be fooled in the working out of your problems, if you **apply** to all of them logically, faithfully, and persistently the **positive statements** of Truth, voiced and proved by Jesus and all those who have attained to a certain understanding and practical demonstration of the axiom that: "like begets like".

That mankind has been searching for Truth, for a solution of life's problems, **is in itself** a sufficient proof for those who are able to think rightly, that "man" is not "born in embryo, but in maturity", that is to say, that he is spiritual, an idea of Truth.

That he has the capacity to think true thoughts, ought to convince everybody that Truth is his Origin and that therefore he is like It in nature and essence; that his function and capacity are rooted and grounded in It (Truth) and will ever appear and is ever appearing and must ever continue to appear, "according to the nature of his inexhaustible source" (S. & H.) in infinite manifestation.

To know Truth, means, to be conscious of its ideas. Then, Truth, Spirit, being infinite, His expressions, or ideas are infinite, and the "knowing" of them, or individual mental being, man, must also be like them, limitless as to duration, boundless as to space, exhaustless as to the number and variety of the objects of his understanding, or knowing—capacity.

TWENTY-FOURTH LETTER

This illustrates to a certain extent the Bible word—"One day is with the Lord as a thousand years, and a thousand years as a day", for it shows that time is only the term by which we signify to ourselves and others the relative duration and intensity of our progression of thought. Fifteen minutes may appear as an eternity, and fifteen days as an hour, according to the content of true thoughts and experiences which fill them, or according to the lack of such.

Now first I must thank you for your last letter which brought me great joy, breathing the spirit of

true, honest and steadfast endeavor and aspiration, and made me involuntarily think of Mrs. Eddy's wonderful axiom: "**Honesty is Spiritual Power**".

An axiom is no human invention, opinion, but a law of Principle, a self-evident truth, such as: "like begets like".

So you see, this truthfulness of your being shows forth **who** you are, where you come from, and that is the manifestation, activity of the unseen Power back of your immediate consciousness, which is moving you to **desire**.

Because of this truthfulness and honesty, which is "spiritual power" and testifies to your spiritual origin, according to the above named law of like begetting like,—your desires are right desires and are bound to find their fulfillment in an enlarged consciousness and understanding of the nature of desire.

The more clearly you understand your Origin, or rather that in which you exist, to be spiritual, the more clearly you will understand your desire, and the more eagerly you will reach out for the means for its fulfillment.

You cannot be conscious of right desire, unless you are consciously and watchfully cognizant of your Divine Origin, which reveals to you the nature and essence of your being as spiritually mental, as intelligently (or knowingly, understandingly, divinely) good, which opens your eyes to the fact that you—like the Principle of your being—are a thinker, and therefore, logically, a truth-knower. And for this reason it is a law of your being,—the **only supreme, all-inclusive function of your individuality and identity**; to discover, to define, to understand and make manifest all those mental objects of the

Divine Understanding (called God) which we signify by the term "ideas".

When you come to understand this, you will see "**desire**" in a different light,—not as something that you may or may not have, that you may or may not listen to, that you may or may not define, that you may or may not **express**, but you will recognize, cherish, adore, the presence of the Christ-child, the messenger of Spirit, which not only tells you about your royal birth as a thinker of ideas, but which shows you the kingdom **within**, the realm of ideas, your consciousness of all that the Father thinks and knows and makes manifest.

You will then understand that you can be "satisfied" here and now and that you **have** awakened in His likeness, because you understand that you can do what you see the Father do, and that is, that you can do truthful or right thinking on all lines of thought and by all modes of thought.

Right thinking means **active** thinking, for "Action is the incarnation of idea", (Mazzini;) **if thinking does not lead to action, it is a misnomer**, a fraud. Can you love without expressing, manifesting it? Can you have a mathematical or musical consciousness without proving it in some mode of identification? No! And so it is with all other ideas. Whenever an idea defines itself to us we cannot but express our consciousness of it, and of its form, in some appearance. And there we have discovered the right standard of judgment for all the experiences that may come to us, and will puzzle us, if we have not this absolute basis to stand upon. It is the standard of Jesus, "By their fruits ye shall know them".

This does not mean that **before we begin** our work; which is to know, understand, and express our consciousness of ideas, through truthful thinking, we can be expected to bring forth the attainments which are the result of a purified, redeemed, or reborn consciousness.

But it means that the Principle of our being, who is nearer to us than our hands and feet, is our judge, and that we are sure to be measured and weighed according to our motives and endeavors in the right direction.

These are the first-fruits, the fore-runners of the accomplished demonstration, and, as we can easily see, they will make manifest "fruit after their own kind".

Can we bring forth fruit after God's own kind, before we are **conscious of Him, know Him** in His own nature and essence?

Can we bring forth fruit after God's own kind, as long as we see in Him two different sides?

Can we bring forth fruit after God's own kind, before we recognize "Man" as His image and likeness, as God's representative; the very expression of His nature and essence, as that by which we alone can have a practical proof and the absolute evidence of God's existence—as that without which God would be a nonentity, an inconceivable thing? **No!** Then this illumination of our understanding of what desire is, shows us the way of perfection as the steady unfoldment of our consciousness of the object and aim of desire, that is, the recognition of ideas and the manifestation of our conception of them in more and more glorified forms.

I am sure, the problem of digestion will be solved

in your case very soon now, because you will “let” the divine function define the idea to you, and you will clearly see that your perfect conception of the function and the relativity and unity of its activities, which we call the form of the idea, must bring forth a perfect appearance.

God bless you and make you fly to the realization of your oneness with Him.

TWENTY-FIFTH LETTER

Your letters always portray your condition of thought very clearly, because you are so absolutely sincere and honest, and I must tell you that it is a joy and inspiration to notice how mentally awake you are.

One thing, I want to impress on you strongly, is the necessity of dwelling more in the consciousness of being **numerically one with God**, because this disposes of the restlessness that characterizes even our best and noblest endeavors toward the bringing out of our present perfection, until we come to fully understand this true oneness.

God is not sitting alone in the region of Omnipotence, while man finds himself in the region of impotence and unlikeness,—in some time and in some miraculous way to be “smuggled” into that Omnipotence (as the belief in theological atonement would have us think), the nature of which he does not in the least understand;—but:—**God and man** are that Oneness which is Omnipresent,—potent, and—knowing and—acting, and which forever makes the Universe “continue to appear from the nature of its inexhaustible Source”. (S. & H.)

The **idea** of Truth is as omnipotent, omnipresent (capable of knowing **all**—the All of Infinitude) as

Truth itself. This shows the true Oneness of Father and Son in the most rational, practical way.

The only difficulty is that "men" object to seeing themselves as "ideas", because "idea" seems to them transcendental. And yet, it is the only reliable thing in the world.

The unchangeableness of a "melody" gives a good illustration of the nature of an idea; and of its essence, also.

If the melody were **in** the tone or the tones were the melody, we could sing it only in one form, while the truth is that we can sing it—convey our consciousness of it—through a multitude of tones. Being in Mind, its essence, like the essence of all ideas, is mental, and its nature is intellectual and aesthetic, according to the nature of its origin.

That which can be **known** (and this "knowing" is the test for everything with which we are dealing)! testifies to Truth and Beauty.

That we have the **capacity** to **know** proves, that it is our **function** to **know**, hence what we call "capacity" involves all the functional possibilities of "man" as a thinker of ideas. It reveals the fact—that Plutarch speaks about in respect to the life and character of Pericles,—that "man", conscious of being governed "by a pure unadulterated Intelligence", finds himself free from "necessity and compulsion", because he recognizes his function and capacity as **one**.

He sees that the function to be intelligent, or to know the knowable, involves the capacity to know and to make manifest this knowing; in this sense he feels that the **necessity** of his being and the **freedom** of his being are forever one.

He is free to know everything that there is to be known in the universe, and he recognizes this knowing, or the becoming conscious of knowing, as the **inherent necessity, the law of his nature.**

We cannot have, even if we would, that which is **not** (that is, a seeming), we can only have that which **is**. But we must realize at the same time that the thing which we come to know must forever be manifested, according to its infinite nature, in infinite variety of manifestations, and that these are mental, as the idea itself.

The appearance, of our consciousness of an idea, must and will become as beautiful, pure and perfect, as the idea itself is, when we see their oneness more clearly.

“Form” is forever fixed, (as the illustration of idea by melody showed)—it never changes; but there is no limit to the apparent changes of the appearance.

“Man” never changes, neither in function, nor in capacity; but his appearance is and will be forever changing.

All our ideals will be realized, and the time to see them realized, is **now**. The higher our ideals, and the fuller our recognition is of our power to symbolize them, the more beautiful their symbols will appear.

You asked me what people mean by the statement that: “we have to be impersonal”.

There is only one scientific definition of this—we have to be spokesmen for Truth in all we think, speak, or do. But many misinterpret this statement and do not even permit themselves to love their friends and relatives, or to show their affection, or seek each other’s presence, because they

think (or rather “believe”) in a superficial way, that this is being “too personal”.

You will easily see that this mistake arises from a misconception of phenomenon. They do not see the inseparable relation, forever necessary, forever to be expressed, between idea and its appearance. So they want to annihilate the appearance; they consider body, and what it involves as “error”, and are continually dealing with duality.

If “appearance” is not seen in the right light, one of two things must happen—it is either worshiped or condemned.

The world at large has been laboring under this seeming conflict for thousands of years; it was the occasion of the monkish conception of existence on the one hand and of the carnal conception on the other.

Yes, you are correct as to what we mean by true “Self-consciousness”. It is that consciousness that sees its oneness (in the before mentioned sense) with the Father,—that recognizes individual mental being as an individualized and unified expression of the Christ-consciousness, the only true Selfhood there is. It is identical with power and peace, with joy and strength, with health and understanding. It leaves nothing undefined and, therefore, cannot be fooled into accepting wrong beliefs as valid.

We must be more conscientious and persistent in defining or analyzing and interpreting what comes to us.

We expect God to be All in All to us, to give us all that is good and worth having, and what are we to give in return? The consecrated thought which **knows** what it receives, and which pays its debt of

gratitude by the unfoldment of a fuller desire for Good, for the knowledge of ideas.

In former times we thought that we had done all we could, when we had done our "duty", that is, the daily round of actions we had to perform in the family or in our profession.

Now we know that such a standard is too low for the Son of God; we are no longer satisfied with such a superficial sense of work, and we **claim our right**, (instead of merely fulfilling what we considered, then, our "duty")—our right to **be** what we **are** — infinite manifestations of divine thinking, knowing, and acting; to be every minute about our Father's business.

I do not know, if I ever wrote you explicitly the thoughts that came to me about what is commonly called "healing in Christian Science". Even if I have, it will not be amiss to repeat it.

You know, as well as I, that it is not the best way to say that some one has been "healed" (as the word is ordinarily and superficially used and understood) in any case. No one can be "healed" in the deep sense in which Jesus, the representative of the Christ, used the term. In his dealings with the problem of sickness he recognized the scientific fact that wrong physical conditions were the results of a confused or foolish consciousness, that is to say, a consciousness which did not know enough to investigate that which presented itself in appearances within and without itself, as to its real **nature**. He knew that whatever disturbs the moral equanimity of an individual, whatever drags down, to a low level, his desire for good, for right ideals, etc., whatever undermines his truthfulness, sincerity, honesty,

kindness, justice, etc., endangers the individual's moral, mental, intellectual, and physical **health**, with all that it includes. Before this scientific fact is seen and acknowledged in obedience to, and application of, man's highest understanding of Good, Jesus explained that no true healing could be accomplished. "Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole: sin no more, lest a worse thing befall thee" (John 5:14), shows that first of all a consciousness had to be redeemed before the instrument, called body, could return to the normal condition of health. False beliefs and ideals have to be corrected; things which have been seen wrongly or in wrong places have come into adjustment, and they will fall into line when man sees himself as a spiritual unity, a God-activity, which manifests the nature and essence of Spirit; which images forth the Christ-man.

There is nothing ever the matter with body, any more than there is anything the matter with the numbers, the signs for the quantitative elements and relations which constitute a mathematical problem;—if they have gotten into a jumble you do not quarrel with the numbers, you do not consider them wrong or useless in such a case, but you realize that they are perfectly good elements; only they are not in the right place, therefore **they do not express right relationship**.

What then have you to do in order to see harmony restored? You have to see and put them into the right places, which establishes right relationship, and lo and behold, harmony reigns. **Has anything disappeared?** No. Were the elements at fault?—the places or the relations? No. There was only a misstatement about something that is

true, and this something was the greater unity which you had to find. Finding the greater unity (as in the case of 2×2 , the number 4) the relationship of the smaller unities is established, and can no more be doubted or disputed.

The same truthful thinking applies to disturbances on other lines.

The functions and activities of individual mental being, man, are perfect, like the quantitative elements, signified by numbers, are correlated and co-operative, integrated in "man", and manifest harmony—when we see them and ourselves as a spiritual unity existing in spirit, as its expression and manifestation.

But if we misconceive our relation to that unity, or the relation of the functions and activities of our consciousness of man, confusion and discord will appear and will compel us to adjust ourselves to our Origin, and this will speedily restore the harmony.

TWENTY-SIXTH LETTER

You spoke about your desire to know what "Man" is. And, previous to that, that you "loved the Truth more and more".

Now you could not, through any fervent protestation, have proved your spiritual growth more clearly than through these two utterances.

"To know one's self", is the beginning of wisdom, as the ancients said. But can this end be attained before the **desire** for it has been awakened? Never,—and what did awaken the desire in you? An inner need,—the divine dissatisfaction with the existing circumstances.

Before this divine dissatisfaction begins to show itself in an individual's consciousness there is little

hope for change, enlargement, unfoldment; nobody can **rise** to any altitude—whether it be a mountain or whether it be the height of a true attainment—whose eyes are not open for a higher vista, an exalted sense of the possibilities before him.

Before this stage is reached, we stagnate, although we may be busy with multiplying “zeros”,—attending to the little nothingnesses of a superficial routine of existence. We are lost in phenomena, not realizing that we are “spending money for that which is not bread”, as the Bible so clearly describes this condition of thought.

It took Paul a long time to arrive at this legitimate state of divine dissatisfaction; he did not know the true nature of **desire**, because he did not know his origin at the time when he persecuted the Christians; nevertheless, his desire was for good, and for good **only**, therefore the divine, the legitimate, the unquenchable dissatisfaction which is identical with the hunger of the soul for the bread which cometh down from heaven and which Jesus discovered in the look of Zacchaeus,—brought him to the “heavenly vision” which reversed his whole consciousness of being and made him love and follow that which he had persecuted.

We can watch the same unfoldment in ourselves, including the transitory stages of a misconception, misinterpretation, persecution of that which, when understood, when **known**, will save us from all the phenomena of false beliefs,—just as it was manifested in the life and career of Paul.

Your desire to know “man” has been awakened, your love for the Truth has revealed to you the way in which to attain the fulfillment of this desire, and now you have arrived at the point where the

“heavenly vision”, of which you have had glimpses, will be, and remain the living presence of the Christ-child in your consciousness.

The child-thought is the “spiritual representative of Truth, Love, Life”, (S. & H.) the representative of that understanding which is identical with innocence and purity, because it knows only one Power, and therefore sees nothing in self or others to be excluded from thought or action, and is filled with the recognition of its absolute power and dominion.

To be, like Paul, faithful to this heavenly vision means to attain to the abiding consciousness of what “man” is; that he is the highest idea of Spirit, because he not only is a manifestation of Divine Consciousness,—all ideas are this—, but because he is consciously cognizant of **life as the consciousness of ideas**, of their eternality, immortality, infinitude, perfection and harmony,—because he knows himself as “not born in embryo, but in maturity”. S. & H.) Hence he recognizes in his function to make manifest God, Spirit, in His true nature-essence,—more than an office of service, as this term may be generally understood, and he sees “function” simply as the **activity of his consciousness**.

As the sun’s function is to shine light and warmth, so man’s function is to shine forth the light and warmth of Love; this function is the activity of his consciousness of what man is, it is the expression of his divine origin.

This definition brings out, as it appears to me, love, truth and life as integrated in man’s nature, if I may say so; he cannot help being loving, truthful, and immortal, because Love, Truth, Life are moving him to perpetual activity.

There is no possibility, according to this definition, of his ever being anything but that, just as throughout all eternity it is the function of mathematics to deal with quantities and their elements, and as it is the function of geometry to deal with linear and spacial ideas, etc., etc.

If we dwell more and more in the truth and applicability of what I have attempted to bring out—think of the wonderful experiences that are awaiting us.

Our way of loving one another will be redolent with the “unction of love”, the oil of consecration, charity, gentleness, heavenly inspiration; it will be filled with that prayerful sense which is simply “the heart’s sincere desire for the good of another, uttered or unexpressed”.

Our application of Truth will never wound anybody,—unless it be necessary in order to heal;—“the arrow that does wound the dove, darts not from those who watch and love”. (Mrs. Eddy.)

How often, in the times of our ignorance and lack of a true standard of judgment, have we thrown the cloak of the Christ over our cruelties, our lack of interest, indifference, harsh criticisms, and such like—by giving them the beautiful names of justice, righteousness, important work, etc., etc.

The truth that is not loving and the love that is not truthful to God and man, have no right to their names.

Any kind of love that does not bring out the truest, the noblest, the best, in its object, is a misnomer,—just the same as it is a parody on Life to call a superficial sense of existence, including discord, sickness, loss, want, lack, misunderstanding, poverty, unrest,—“Life”,—the sacred term for Im-

mortality, Infinitude, Eternality, Beauty, Holiness.

Let us be faithful to the heavenly vision, let us see "Man" in his true nature, in his function of knowing ideas and manifesting them, and glorifying God through glorifying His son, showing forth man's spiritual nature, to whom He has given all power in heaven and earth.

The attainment to this understanding of man is the only true healing, for, as Paul has it, it effects and perfects the "redemption of the body by the renewing of the mind".

TWENTY-SEVENTH LETTER

If thought is the agent by which the One and only Principle, Law, Being, makes manifest His nature and essence and the eternal volition of this nature and essence, which is Universal Love,—then our sole endeavor should be directed towards analyzing the thought within and without ourselves for thought is the architect which constructs our house (consciousness).

Now, as long as we do not see this point as clearly as we realize that $2 \times 2 = 4$, we cannot deal with our problems with that absolute quietness and assurance which always accompanies scientific work.

Because we have been unable, until now, to understand what true oneness is, we have been dealing on all **lines** whether consciously or unconsciously, with the belief in duality; that is to say, we have been admitting that wrong thinking can be "thinking", but now the understanding begins to dawn on us that wrong thinking, on any line, is not "thinking" at all; no more than "two times two equals five" is thought.

We also come to reason logically that a misinterpretation, although not possessing intelligence or power as such, can prove a very unpleasant thing, for the moment, and may continue its illusive presence and the accompanying sense of discord as long as we do not detect its fictitious nature. But we have, to some extent, become conscious at last that the world is moving towards One God and Father of all, **One Cause, One Thinker, One Man, One Universe, One Thought.** And to wipe out the belief of duality, and to realize "One God out of whom the All,—who is over all, through all and in all", is now our goal.

In Science, we see the Kingdom of thought, the realm of ideas, in its purity and beauty, right now and here, but to help our brothers to seek for this demands that we must gain a clearer, purer consciousness of Life and Love,—a more unselfed activity, born of and governed by the Christ,—than we have yet attained.

Love is God! This is such a simple statement, but unless we realize that this Love, which we term God, is Spirit; and therefore the object of this Love is spiritual, a pure idea, of which the Divine Thinker is eternally, tenderly, intelligently and consciously conscious of,—the statement remains void, and does not bear fruit in that divine unselfishness in which we forget all, except the true needs of the object of our love.

Thought alone, the true thinking which an individual is manifesting consistently unceasingly, in words and deeds, reveals to us the truth of a character; if a person's thoughts are not pure and true, even the most fascinating appearance ought not to blind us, and we ought to recognize this ap-

pearance as a mask which hides mental deformity from our sight.

Faithfulness to true thinking determines the quickness of our demonstrations.

True thinking is the only true basis of judgment, both for the one to be judged and for the judge for its presence and action is the practical manifestation of "God with us".

Most people object to thoughts that will endanger them, but having been dual in their beliefs all their lifetime, they are not able to judge which beliefs or thoughts are dangerous.

They speak of "moral wrong" as dangerous, but all **untruthful thinking** is naturally dangerous, in the sense that it involves discord, as long as it is not recognized as false.

What is **back** of those wrong conditions which have delivered your two precious children to the knife and manipulations of the surgeon? The dual belief of God, of Life, of man, of body, of consciousness, and of action.

Now God is generally considered as **One**; but where is that Oneness? If that Oneness were understood, instead of being believed and explained on an impossible dogmatic basis, these things would not happen, would not be sanctioned, but would be considered anomalous, atrocious.

This again shows up "untruthful thinking" (in the scientific sense) in as much as it is based on a misconception of God and man.

You may ask: How can "man", as the pure idea of which the Divine Thinker is eternally, tenderly, intelligently conscious, ever fall from that perfection which is inherent in every fiber of his being, as the expression of Omnipotent God?

But a man, individually, can believe lies about himself, as well as about God and the universe; he can misinterpret life and law and see life in the appearance, instead of seeing the appearance safe and sound forever—in Life. And that is what happens every day.

We see on all sides the **effects** of misinterpretations of true things,—and more than ever I feel obliged to dwell on Mrs. Eddy's scientific statement "Christ is the divine idea, outside the flesh, which comes to the flesh to destroy incarnate error".

The meaning of this is:—Wrong suppositions, having been believed true and valid, have gained so much consistency that they have brought forth their incarnations, and the spiritual sense of being, the invincible incorporeal Truth, embodied in pure ideas, shows up the illusive nature, the powerlessness, the unintelligence, the nothingness of whatever is not of spiritual origin, whatever is not based on true thinking.

So you see, the search for ideas, the analysis of their functions and activities is what concerns us most; **for the harmony of the appearance** of idea is dependent on a right conception of the idea.

If we do not immediately find all the elements this is no reason for discouragement; the true searcher never flinches, for he knows, what he is finding! To search for ideas is identical with the search for and the advent of the Holy Ghost. The Christ reveals our function to us, the Holy Ghost is the understanding of our power to **fulfill** this function; both are one to us, when we attain the true conception of God as **one**.

The **O**ne**ness** and **A**llness, the **h**erene**ss** and **n**owness, the **O**mnia**ct**ion and **O**mniconsciousness of **O**mnipotent Spirit is expressed through His Word, the Ideal Man, which you and I reflect.

It lies on us to make the application of this, hourly, nay every minute.

The One Thinker means:—One Guidance, One decision, One Strength, One Result, One unfoldment; there is no worry or anxiety in a unital conception and application of law.

If you hold on to these true thoughts, you will stand unmoved in the midst of all seeming, for you will see beyond the veil of appearances to the inner consciousness which determines the outward manifestation, repeating constantly, — “**thought comes before the appearance**, for the appearance is only the presentation of the consciousness of idea”.

There are not two images, two men, but only one, in any case, and that one is perfect, because imaged forth from the Perfect One.

Ask yourself often;—What am I thinking of, duality or unity? Am I thinking “Man” as God thinks him? What am I looking at, phenomena or ideas? What do I admit as true? Am I a monotheist, polytheist or pantheist?

TWENTY-EIGHTH LETTER

The more we come to understand the true meaning of “Omnipresence” and realize it as the ever-presence of true thoughts, which surround us, as the atmosphere and as the sunlight,—the more we naturally trust to the divine influence of these true thoughts as the best help conceivable, in fact as “the ever present help in time of trouble”

of which the Bible speaks, for it is God Himself who is talking through them to "man" constantly, and if man's attitude is that of a reverent listener, the right relationship between God and man is established and in consequence man can avail himself of all the revelations which flow gently, without labor, into his consciousness.

If a beloved person, whom we trust, is with us, we feel in constant communion with him or her, we feel we can confide in them, that we can pour out to them all that occupies our thought, and we are sure of their interest, advice and help.

This gives us a feeble glimpse of the nature of that communion with the Divine Presence which is in our reach and which will solve all of our problems and meet all of our needs.

But first we must understand the term "Omnipresence" in the scientific sense.

Until now it has been nothing but a farce to talk of God as omnipresent, as well as omnipotent; it was little more than "taking the name of God in vain", using "vain repetitions, such as the heathen do", and it goes without saying that the "empty word" brought no result.

Every one must work up to the recognition of ONE Basis, that is, ONE God. Only then can we understand, and learn to apply every minute, the might and majesty of the three verities of Spirit,—Omni-Presence, Omni-Potence, Omni-Consciousness, including Omni-Action.

Oneness of basis involves the oneness of all things, as manifestations of the **One Thinker**.

Resolving the visible into the invisible, into thoughts, we cannot fail to see the solution of every problem right at hand.

True thought, the object of which is idea, is easily recognized by reason of its immutability, unchangeableness, eternality, infinity, immortality, harmony, perfection.

Love, joy, happiness, health, strength, beauty, etc., with all their infinite powers, possibilities and activities, loom up before us as gigantic expressions of that Thinker whose very image and likeness each one of us is.

We can understand them, we can and **do** understand **Him** through them; that is sufficient proof that we are like Him—thinkers in every fibre of our being.

The better we understand our function, to express these objects of His thoughts, which we righteously claim as our thoughts as well, the closer will our communion with Him be, the higher will be the manifestation of our conception and understanding of His objects of thought, the more absolutely, understandingly shall we “let” Him think through us, and the result of this attitude, of this recognition of Omnipresent Intelligence as manifesting Itself through us, will be **the true man**. To **know** this, in the present difficult conditions of your life, is the object of all that you are striving for, and it is as sure, as much in your reach, as the fact that $2 \times 2 = 4$.

The throes that you have been undergonig, are finished, and you are nearing the fulfilment of your desire to know what “Life” is, and what “Man” is.

You have to prove to yourself and to others that “Omnipresence” means to you the Life that is all-harmonious, because it is the “**knowing**” of that which is; a seeming that is recognized as the

temporal phenomenon of a false supposition amounts to nothing; it does not and cannot frighten anyone who **knows** that the nature of a thing and its expression are eternally alike. Such a one has a true basis, and Jesus likens him to the man, who built his house upon a rock.

Life, as Spirit, is manifested by perfect ideas, according to the nature and essence of Its Being; ~~because you cannot find them in Spirit, in Life.~~ When we deal with our problems from the higher basis we see only the power of Spirit operating.

You cannot destroy illusions, but you can see that they start from a dual belief, a belief which supposes that two powers can be at war in an individual consciousness; (which calls itself and its phenomena "laws of nature") and consequently sees elements out of place and order; and **because** it has no true basis, it cannot deal successfully with its own mistaken suppositions.

If there is one God only (and there is) then nature and God are one; and their relation to one another must be understood.

God, being Spirit, nature is spiritual, the universe of ideas, governed by spiritual law; everything that is discordant, is not natural, neither lawful, but declares the absence of law, which is a self-evident absurdity; for God, being omnipresent, His law must be omnipresent also. And His law is operative **now** and **forever** in D——, and wiping out every illusive sense that declares or makes for two gods, two presences, or two powers.

I know that you are working for deeper understanding, as I am, with all your might and main, but the value of our common effort is entirely in the quality of our thought, that is; to the degree

that it is being filled with the substance of Spirit; with the understanding of the Truth. Truth is absolute, unfailing, but it must be known and applied in the same manner in which any other scientific knowledge is known and applied.

The work which I have been doing during the past few weeks has made the Divine Presence become dearer and nearer than ever, and I can only explain it as a Consciousness which I am aware of; in which I know you to be as perfect, joyful, harmonious, and conscious of your identity and individuality and entity as I am conscious of any simple truth. Let us go on working with this understanding: that "the work of righteousness is quietness and assurance forever".

Life is adjusting, straightening out, the confused concepts of being, and their unpleasant consequences, which have usurped the place and functions of true thoughts. The dual belief is sentenced to vanish forever.

TWENTY-NINTH LETTER

A false sense of life has no eyes to see with, as Jesus stated so clearly when he said: "Having eyes, ye see not"—and **Truth sees only its own ideas**. Truth could not see or recognize any false statements, nor their effects. Therefore, the way in which we must walk (live—think) is clear to us.

When we identify ourselves with the Truth, or better, when we realize our identity as ideas of Truth, we see with the eyes of Truth, and a false sense disappears—a sense which can seem true to itself only as long as it believes in its reality and necessity. **Everything** that is wrong disappears when the truth about it is discovered; that

is to say, when it becomes apparent that whatever is wrong is the temporary effect of looking at a true thing from a wrong viewpoint, or seeing it out of relation, or interpreting it erroneously.

A monotheistic basis shows, how comparatively easy it is to work out our problems scientifically, for it redeems even a lie, in a certain sense, by reversing it and making it lead us to that which it was, ignorantly or intentionally, to hide. For instance, your present problem with D. will, if you stand steadfast in your understanding of man as spiritual, become a big stepping-stone to a higher realization of man's demonstrable, present perfection.

If we fail to make a full demonstration, as we express our endeavor to make apparent our understanding of man, it is only due to **superficial** thinking; for when we think deeply, we reach the consciousness that it is God Himself who is thinking through us. This gives us an abiding, absolute conviction that our thought is of the same **substance** (see Hebrews 11:1) as His thoughts, hence they are as powerful as His thoughts.

As long as we dwell only in **our** consciousness and believe that thinking is a painful effort, we cannot experience the spontaneity, the powerful action of the thought that manifests our conscious communion with the great Source of all Being.

To return to D's case. As I say, your mental attitude will decide what the result of this experience will be, as far as you are concerned. That you feel so bad regarding D's case shows clearly that you let the **duality** of all that is going on around you, overpower you.

You must be very alert in realizing this, for it

ought not to influence you in the way it does,—in view of all the truth that is now going out to your consciousness every day.

I know what it means to be in constant touch with the false assertion of two creators, two powers, two presences, two consciousnesses, two natures, two laws, two lives, two healths, a hundred different methods, possibilities, results, etc.

I tell you, it requires a mighty effort to stand immovable in the understanding of what is true, when false evidence continually asserts itself in the name of “law”, and parades its “beliefs” under pompous names. But a heart, true to God, to one basis, cannot be shaken. And just amid the darkness of confusion the guilding-star of scientific understanding will lead you to the absolute realization that **one** perfect God is expressed by **one** perfect man.

As we have not to choose between $2 \times 2 = 5$ and $2 \times 2 = 4$, so we have not to choose between a spiritual man and a material man; but we see God’s idea made manifest by a perfect appearance, which naturally leads our thought back to itself to that pure spiritually mental consciousness true to truth, that mirrors its divine origin.

That which we call identity, or body, can never assume its legitimate state of perfection if we do not persistently aim at, and work for a clearer understanding of its necessity for, and relation to, idea.

We also must realize that whatever mars (to the eyes that cannot see beyond phenomena) the appearance, is the inevitable, but only temporary result of the dualistic belief about God and man and woman and life.

Anything that is discordant, has only one chance to manifest itself on the body, and that is by entering thought and getting a foothold in consciousness.

If this is the way to get **in**, then it is clear that there is only one way to get it **out**, and that is by wiping it out of the thought.

I must reiterate:—the belief in the reality of so-called experiences that were engendered by dualistic conceptions of life, etc., is very tenacious and must be crowded out by dwelling in the **nowness, hereness, and allness** of Truth.

~~to say, whether it was right or wrong we were tem-~~

Remember the importance of your standpoint in your family as a true monotheist. But you must leave every one free to follow their own convictions. We believe in man's inalienable right to self-determination, and would not do unto others, what we would not want them to do unto us.

But you can and will stand immovable for the oneness of God and man as Spirit and idea, and then you will see the day, when every one of your dear ones will acknowledge that Life is divine; and a unified and individualized consciousness of true thoughts and ideas—which find the most wonderful expression in inward and outward experiences—will appear to them as the image and likeness of that Spirit, whom to know aright, is Life eternal, here and now. And you will experience the blessing and the benediction "Well done, good and faithful servant", for you will have then proved that the true understanding of God and man makes the individual who lives this understanding, a unifying element, in the home

circle as well as in the relation to the outer world.

Be consciously conscious that you have the right, as well as the duty, to be **absolute** in your statements of Truth when dealing with yourself. For, of course, you will not fling that which is precious to you like pearls, into the face of someone who does not know and therefore is unable to appreciate its value.

Do also realize, every minute, that strength is the unbroken continuity of the action of Love, Spirit, and therefore it can never fail you, because you **know** and **prove** daily that Love is the Life of your life. For that very reason you also know that you are always in church. If you realize that you are "the Temple of the living God" you certainly are "in church", or rather **you are a church to every one who enters the focus of your consciousness.**

THIRTIETH LETTER

Extract from Letter to Author

"About the letter you speak of, your question seems to me very explicitly answered in the Manual, Art. 8, Sec. 9, especially sentence 2; and it seems to me that Sec. 11, last sentence, would also apply, because while your work might manifest great love and understanding, it were better to lose to the world a beautiful writing than to endanger the purity of Christian Science, and the unity of its membership; for if the Publishing Society is not to judge what is wise and absolutely true, who is? . . . and we immediately have minds many. That is how it seems to me, and I almost think you will feel as I do".

From Manual:—

“No member shall use written formulas, nor permit his patients or pupils to use them, as auxiliaries to teaching Christian Science, or for healing the sick. Whatever is requisite for either is contained in the books of the Discoverer and Founder of Christian Science.”

“A member of this Church shall neither buy, sell nor circulate Christian Science literature which is not correct in its statement of the Divine Principle and rules of Christian Science, and the demonstrations of Christian Science.

Also the spirit in which the writer has written his literature shall be definitely considered.

His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science. A departure from the spirit or letter of this by-law involves schisms in our Church and the possible loss, for a time, of Christian Science.”

Answer.

I am delighted to hear about the fine and successful work in music which you are doing, and I am sure, you will be guided step by step to a higher unfoldment—not of your **capacity**, for that is perfect and unchanging now; it can neither increase nor diminish,—but in your application of Christian Science principles in respect to your music.

Christian Science reveals God, Mind, Spirit, as the One and the All; therefore every thing can only be scientifically worked out in Mind, and that involves a clear recognition of the mental nature of every problem with which we are dealing, and the application of the fundamental truth that

spirituality is the only **mentality** there is, in truth.

We may just as well speak of false and true mathematics, as we may reasonably speak of a "mortal mind" and an "immortal" Mind, or of a "wrong" and a "right" mentality.

There is Mind and nothing else, and "Man" is its perfect expression, therefore **spiritually-mental**.

Truth alone must occupy our thoughts, or we can never hope to see a false, illusive sense, a misconception of what is true, with its wrong effects, disappear from our experiences.

The continual talking about something **that does not exist in Truth**, keeps a wrong thing in consciousness, and constantly and solely gives it a chance to assert its illusions.

What enables you to prove that something is wrong? Your knowledge of the Truth **only**, and nothing else,—not the denial of error; you cannot really negative anything that is wrong, except by stating and applying the truth about it, thus proving its wrongness, alias its untrue nature.

In respect to your answer, concerning the letter I proposed to send you; let me say that I cannot agree with your view-point of taking the judgment of the Christian Science Publishing Society as final in everything.

I shall never admit any **human** authority as binding for me, even if it were the highest conceivable; I consider this stand-point only as another off-shoot of ecclesiasticism, of the old pernicious notion that somebody can think for another; that some people, or rather the majority of people ought to be governed by a few, because they are not capable of finding out for themselves what is true!

This has come to be a real danger for the Christian Science movement, and if it is not seen and dealt with radically, it will lead to sad results. Already in many instances a condition of thought is becoming apparent which proves this.

For instance, people talk about Roman Catholicism as if it were an entity, and are as afraid and superstitious about it as they were afraid and superstitious about a devil in olden times.

This shows that the pure sense of the Allness of Good is no more dominant, and when this is gone, there is no more true progress and true freedom possible, though the organization may flourish and an increase in numbers may fool the very elect.

The fatal mistake is the view-point that Truth has to be **protected**. This has been the watch-word of all organizations at all times, and it has led to tyranny and persecution in every case.

Am I safe when I make God, as Spirit—Good—Almighty, my sole Judge?

Can anybody be a higher judge?

Shall I put a director of the Mother Church, or a member of The Publishing Society before Him?

If I believe that Truth can reach me only through the jurisdiction of another human being, I am no less an idolator than is a Roman Catholic; for he believes in the intervention and mediumship of a saint or of a priest, in his relation to God, and I am expected to believe that the Divine Wisdom of Omnipotent, Omnipresent, Omniconscious, and Omni-active Principle cannot enlighten me, cannot direct my thoughts and actions, without the intervention or help of some good brother.

Mind! I do not refer here to any individual, but solely to a right or wrong stand-point for thought and action.

Individuals may be wonderfully lovable and loving, exemplary,—a joy and inspiration for me, and I am only too happy when I find them so,—but they can never be the judges or arbiters of my thoughts and actions.

You make the statement that “my work might manifest great love and understanding and yet endanger the purity of Science and the unity of its membership”.

How can love and understanding endanger anything that is based on Truth?

If anything seems to be or can be endangered, we ought to investigate what kind of thing that is which can be endangered by Love and Understanding.

I can see but one real danger (if danger can be called real), and that is the belief in human authority, for this is what has, from times immemorial to this very moment, robbed people of their birth-right—the right of investigating and finding the Truth for themselves. This is what Jesus wanted us to do and what Mrs. Eddy expected us to do, as her true followers.

She revised her book continually, often taking out what she had before put in, and vice versa. She often even reversed her former statements. Like Jesus, she expected us to **interpret** her words rightly. She never intended them to be used as mill-stones, put around our necks.

Why do we claim that man is the reflection and expression of Divine Intelligence; if, after such a declaration and after we have worked, and

are working all the time, from the basis of one God, one Mind, one Man,—we make the value and right of our work dependent on human authority?

Is this not making a farce of our own declaration? And if my work is based on the scientific understanding of Being, who will dare to say that I need the approbation and jurisdiction of anybody to authorize it and to stamp or label it as “correct” or “legal”?

Every institution that makes it its object to stereotype and legalize present attainments in the discovery of Truth, in a way that bars out what does not coincide with whatever it schedules, is an enemy to the true progress of mankind, just as much, and in the same way, as was the opposition of the Jews to the teachings of Jesus, and as is the present opposition to Christian Science.

THIRTY-FIRST LETTER

It is your turn to be talked to, not by me, but by the Redeemer, the word of Truth. It is very necessary to dwell on this fact a little in order to realize fully that “man”, in addressing his fellow-man, must consider himself as nothing but the mouth-piece of Divine Intelligence. Nothing is good but Intelligence, and nothing is or can be intelligent but that which is good, and good is defined by every individual as being that which is essential to his being—that which is essential to the harmonious unfolding and manifestation of being. Nothing can be good which is not acknowledged by all, as good, or we would have duality again.

Admitting that man, being the very expression of intelligent universal Good, or Spirit-Almighty,

possesses nothing of his own, neither in thought, word, or deed; we must also acknowledge that he cannot, popularly speaking, teach anybody, but that he is absolutely, for that reason, the very mouth-piece of that Power, Presence and Action, which we call God. Now, does this fact lessen or heighten man's importance and significance in the order of that universe? Where would we, as individuals be if Jesus had not **proved** that "man" is the "Word, (alias Thought or Thinking) of God"? How could we know the Power and Presence and Action of Spirit if there was nothing that **expressed** it to us? Before Jesus came, not one of those who had come before Him, had illustrated like Him, through word and deed, the oneness or all-inclusiveness of Spirit (the Father), and Its idea (the Son). We have to understand their oneness as a numerical oneness—not as a oneness which places God somewhere apart from every thing and everybody in the region of infinite power, and man in the region of unlikeness, as the "Worm of the dust", later to be "smuggled" into that Infinite Perfection by some mysterious power and method. We must understand their oneness as the oneness of a perfect Principle with the all-inclusive idea of spiritual being, which expresses the Allness and Oneness of its Origin. The **idea** of Truth must necessarily possess, represent, and express the absolute power of Truth. The **idea** of Love must necessarily define, reveal, and manifest the omnipotent Power of Love. The **idea** of Life must necessarily show forth the infinite duration of immortality and the harmony and perfection of its Principle, Life. The **idea** of Divine Intelligence must necessarily reflect or express the absolute,

omniscient and omnipresent Power of its Source. The idea of Action must necessarily represent the unbroken continuity of Action; for Action, activity, is the very essence of Spirit, the only Revealer, and therefore Its expression or "Word", spiritual man, must necessarily manifest this purposeful action and activity of that in which he dwells, from which he comes, in every fibre of his being. Then, when we speak of "man" as the "Son of God", we mean thereby: the word, the idea, the representative, the expression, demonstration, manifestation of Life, of Truth, of Love, of Divine Intelligence, of Spirit and of Spirit's (the great and only Thinker's) infinite, purposeful Action; and this makes us realize the infinite scope of vision, the infinite capacity which is involved in this function of "man"; which is: to represent God. The **idea** which expresses Perfection must be perfect, just the same as the **idea** which expresses music, must be melodic, harmonious and rhythmic. There is no choice in the matter, no possibility of its being otherwise; for "**idea**" expresses the nature and essence of its Being, in other words: that which **is**. And Man, as the highest expression of Being, can no more fall from perfection, harmony, and the rhythmic unfoldment of his consciousness if ideas, than God can be aught, but God. No more can there be true and false mathematics, than there can be a mortal or an immortal, or a perfect and imperfect man, etc. We know, how to distinguish between a rock and a potato; in the same way we must distinguish between what man **is** and what man is **not**—hold to the "man" and let the caricature of man, which has been called "man", be forever forgotten! All the foregoing

statements are true, but they must be applied in **every**, even the minutest details of our lives. Our faithfulness in our application decides whether our progress will be rapid or slow. As Mrs. Eddy says: "The conscientious are successful". It will not do to state that $2 \times 2 = 4$ and then, when it comes to the application, hesitate and consider the possibility of its solution being 5, because a false sense may suggest it as being more profitable for the moment. If any discordant condition presents itself and we look at or listen to what is being said about it, or discuss it and want to find out "where" it came from, we are practically doing the same; we are inquiring where $2 \times 2 = 5$ came from, who originated it, and so on. If we are tempted to ponder a false appearance we show that we do not understand what "idea" is, nor what "phenomenon" is; and we do well to turn away from it and get some light on the matter, by realizing **one Fountain or Being**, with nothing to exclude, holding on to the **one** law which states that like begets like, and let the matter stand there.

THIRTY-SECOND LETTER

There is nothing I appreciate more than the individual desire to know, to understand. The problems which confront us, from within and without, are just so many questions about what "Being" is, what "Man" is, what brotherhood is, what duty is, what love is, what happiness is, what success, work, value, etc., etc. are. How in the world can we expect to get out of life its true value, to have its promises fulfilled, before we know what all these things which constitute

it are? The desire to know their nature and essence, their scope, elements, relations, correlation, and co-operations — is at once a proof that God, Mind, is operative in the individual. We may call this proof the intuitive sense which leads one to manifest “initiative”. Expressing it more simply—in the way in which the old prophets and worthies expressed it — it is the voice of God (Good) speaking and acting through individual man, which they were conscious of hearing distinctly (as distinctly as we hear one another speak when we are together), and which made them preface their statements or admonitions with the words: “Thus saith the Lord.”

With this realization, that wonderful process of man’s becoming acquainted with himself has begun, and Jesus’ words become applicable to each individual that strives to know who “he” or “she” is. “I, if I be lifted up, will draw all unto me” (not “men”, as we find it in the Greek translation, but only all). That is to say: I cannot be lifted up—get into the understanding of man as idea, as a representative of the Christ-man, without every thought of mine being exalted, redeemed, through the Christ, the right conception of being; realize what that means—not some thoughts of mine, but all. When this truth takes possession of our consciousness we become absolutely obedient to the idea through which Love, Truth, Mind, Spirit, Life, reveals Itself to us, and expresses Itself to and through us. And this obedience makes us conscious of the **absolute**, divine power, which “man” has, as **God’s expression**. Then comes the final step. What we are consciously cognizant of, we make manifest, for we look out from the

center of Mind, and it is no longer we, personally, but Mind, Life, Intelligence Itself, looking out. A consciousness that recognizes itself as purely mental, because it can and does formulate in thought, an image of the ideas of Intelligence, Truth, Love—expresses the nature and essence of Being, of that which is absolute and sees nothing to exclude, to overcome, to battle against. A mis-statement about some truth is all that remains for him to unsee or unknow. I found a wonderful thing in one of McDonald's books and must put it down for you, for it is worth pondering. It speaks about a sickness, the hero had undergone as the effect of being poisoned. It reads as follows: "He had no return of the sickness, but although actively occupied, had felt greatly depressed. One main cause of this was, however, that he had not found his religion stand him in such stead as he might have hoped. It was not yet what it must be to prove its reality. And now his eyes were afresh opened to see that in his nature and thoughts, lay large spaces, wherein God reigned not supreme, desert places, where, who could tell what might not appear? For in such regions, wild beasts range, evil herbs flourish, and demons go about. If, in very deed he lived and had his being in God, then assuredly there ought not to be one cranny in his nature, one realm of his consciousness, one wellspring of thought, where the will of God was a stranger. If all were as it should be, then surely there would be no moment, looking back on which, he could not at least say: 'Thou, the meanwhile, wast blending with my thought, Yea, with my life and life's own secret joy'—In that agony of sickness, as I sat upon the stair, he said to

himself: 'where was my God in all my thoughts? I did cry to Him, I know well, **but it was my reeling brain and not my trusting heart that cried.** Ah me! I doubt if the Lord was to come to me now, He would not find much faith in my part of the earth. Oh! I would like to let Him see something like trusting. I would fain trust Him to His heart's content. But I doubt it is only spiritual ambition, or better would have come of it by this time. If that sickness comes again, I must see, now that I am forewarned of my own weakness, what I can do. It must be something better than last time, or I shall lose heart altogether. Well! maybe I need to be humbled. The Lord help me!"

Is not this a beautiful illustration of the self-analysis of an honest truth-seeker, a true Christian?

THIRTY-THIRD LETTER

Infinite unfoldment—as the law of infinite Being—means: infinite attainment.

Let us begin our today's talk with this axiom, which will inspire all we think or utter or do in the future:—for we need firm footing in all that we propose to do; if we are not established on the ground of understanding, we cannot stand the test of how to deal with the changing phenomena which surround us on all sides. We would not be afraid in any situation, if we had an all-powerful friend with us, would we? Well, we have to know that Omnipotence, Omnipresence, Omni-action, Omniscience, in other words, the All-harmonious Spirit, Good, is that friend, and that, in the most literal sense, in Him we live, are moved and have our being. We are moved because Life, Spirit, moves; and because of this, we realize the true sense of freedom; for we are the consciousness of Good that

is impelled to express the nature and essence of Spiritual Being.

Having discovered this fact, theoretically, and being willing to apply it, you see all the demands that it includes. You have discerned the Truth of relativity, which means that you see Life as a unity, involving an infinitude of ideas and their manifestations. You know your place in this infinite, eternal unity and are willing to fill it, to fulfill your function of service in the whole. This shows that you are conscious of your oneness with God, which is identical with spiritual power. Because you are conscious of true monotheism, you can go ahead fearlessly to whatever you have to do and be sure of your success. Unity of thought brings out unity of experience. We are afraid only when we have not clearly defined this unity of thought. True monotheism defines to us **only one** work, because there is only one Worker, and John has defined our relation to the problem of work (no matter what the occasion of that work may be: whether it is music or business) with beautiful clearness in the words: "Herein is Love, not that **we loved God**, but that **He loved us**." This is a scientific statement of reflection. God works through you, through me, in other words: Love expresses its nature of service to all, through us, His expressions, or ideas, being divinely related to each other, held together in the unity of Love; we give and receive mutually, **according** to law, of the substance of Good, and we have to know that both "giving" and "receiving" are one, and the manifestations of the Principle which compels them. There could be no giving without an accepting and receiving.

This reveals the freedom, of which I spoke in the beginning and which is simply the consciousness of the supreme necessity to express the nature and essence of our being, and shows conclusively that we must have but one standard in all our relations: the **perfection of our attitude toward one another**. There is no other responsibility to be considered. The sowing of the seed is God's, so is the increase.

If your heart is perfect toward your brother, it proves that you are **consciously** reflecting Love and Intelligence (notice and ponder their unity), and the result is bound to be a **unity of Good**. Duality in a result comes only from duality in thought, and your resting on **one** basis will exclude such a thing from your experience. If ever anything comes up to trouble you, you have to know instantly that there is only a false judgment of relations to be corrected, and harmony will be restored. We may forget either our true relation to God, as His all-powerful representatives of Good, Intelligence, and thereby miss an opportunity to speak the Truth with authority, or we may misconceive our relation to our brother, or his relation to God as His child, including our duty of love toward him. Remember, no one is ever at fault in any problem; only a view-point needs to be changed, a judgment to be corrected, a misstatement or misplacement to be adjusted. Seeing all the elements or activities in the unity of an idea, restores them to their rightful place and office and brings out harmony. Nothing has to be removed, nothing has to disappear, but all falls naturally into line, when the unity appears to our spiritual discernment. That is all we have to look

for. Whosoever sees idea, unity, sees God; whosoever does not see idea, does neither see, nor manifest God, the Thinker of ideas. Then **think** business, see it as idea, as a unity, which involves the perpetual exchange of goods as the function of service. Finding "business" in God, in Spirit-Good-Almighty, we also find that this includes (to use the terms of commerce) the importing, handling, and exporting of the infinite "goods" of an infinite God, Good. All men are engaged in this business, the Father's business, and He causes just the right people to come together to receive and to pass on His goods. Using the law of Mind, the law of just-rightness, a man has just the right work, in just the right place, and just the right income, which is exactly balanced by the out go. Working in this way, we cannot but work out a glorious demonstration as the Father's true servant.

THIRTY-FOURTH LETTER

As you remember, Science and Health states that "Spirit is the only Substance, the invisible and indivisible God". This puts us on the right ground instantly, for we know that Spirit as a whole, is inconceivable, but that we know Him by that which expresses Him, and that is: His ideas, the mental objects of understanding. They are as much a revelation to us as God Himself—a revelation that comes to us as the result of an incessant "asking, seeking, knocking" at the inner consciousness, which reaches out for its proper food. The world of symbolism, beautiful as its language often is, does not fully satisfy our inner needs, but when we have found the true basis, it leads us gradually to the discovery of those above-men-

tioned objects of understanding, which speak to our inward sense, by the inner, the incorporeal consciousness,—of the great Thinker and His wonderful realm of images, called by the Apostle “the deep things of God”; which in the language of philosophy are called “ideas”. With this revelation of the world of thought, the world of ideas or images in thought—comes to us the most wonderful discovery about ourselves. We recognize ourselves as alike in nature and essence to those marvellous things called “ideas”, and henceforth our sole aim is to know something about them, to understand them and to make manifest our consciousness of them: for we know that only in this way can we realize and come to prove who we are; what “Man” is, just as Jesus did. No more do we want to attain anything from a personal, egotistic standpoint, for selfish ends, but like Jesus, recognizing the Truth about “Man”, we magnify and glorify “Man”, because we “let” God do it, because we “let” God think and speak and act through us. This process of “letting” God operate through us, at once shows us that we are indeed heirs of all that the Father has—that the seeming lack of anything that we have a right to have, as for instance, health, joy, peace, plenty, and such like—comes from our forgetfulness or failure to pass on what we have received of the greatness of the goodness of the Love of God. The inflow and overflow of blessings in our experience can only be obstructed in this way, temporarily; and mark this: an unwillingness to receive the good that may come to us by some channel is just as bad, just as great an obstruction as the other extreme, that is, some form of greediness;

for this shuts out the true sense of Substance and its appearance in experience. For Divine Love,—giving and receiving are one; we must attain to the height of understanding, where we see the two manifestations of Divine Love as one in nature and essence, therefore in operation and demonstration. If we cease to take—to receive, **we cannot pass on**; and if we cease to pass on, we obstruct the channel of giving; for the passing on alone makes room for the influx of more grace, goodness, truth, kindness, justice, helpfulness, and for the infinite wealth of pure ideas. Now you will see that the solution of the business-problem lies entirely in your own consciousness, it is not in the least dependent on anything outside of it. Wherever a need shows itself, we must always look away from the outward phenomena and into “idea”,—for every time, it is an inner need that we are dealing with,—a necessity to define, to study, to identify, magnify, and glorify some specific idea. “Business”, like everything else, must be seen as “idea”, having its definite function, and this function, awakening you to the consciousness of your capacity to fulfill this function, which, as you know, is service—the service of Love,—the service of exchanging true values. Knowing that you are expressing Love, (the Substance of Spirit) through your consciousness of true ideas, you are now sure to fulfill your function perfectly; for the truth, embodied in your consciousness, through your understanding of true ideas, will draw all those to this divine reflection, who are capable of seeing the light. And in this way, Divine Love Itself is outlining the “giving” and “receiving” which constitutes that which you call “your work”, and the

load of responsibility is lifted from you; the load under which you were sighing and feeling depressed. No wonder—for it was like the attempt to do your share in God's work for Him, without understanding the true nature of your relation to Him and to the work. To resume, or better, to summarize—the consciousness of Substance involves the appearance of the manifestation of Substance in our experience, for consciousness is conscious of its capacity or power to **manifest** its knowing and understanding through the infinitude of its mental, functional, spiritual activities, or modes of thought; their relationships and unities. All that is universally good is right at hand for us to know and to express and to enjoy, and if we recognize this as a fact, to be demonstrated, we shall not go on dealing with the problems of Life superficially, and getting superficial results, but we shall realize the meaning of the words: "behold, thou desirest Truth in the **inward** parts, and in the **hidden** parts, thou makest me to know wisdom". It is the **sub-conscious** thought which has to be sifted and purified, which has to be lifted into the understanding of the Truth. What we have defined clearly and found to be right, can never bother or mislead us, but it is the unrecognized, hidden or hiding belief, opinion, or tradition that will rise like a veil and obstruct the view temporarily, unless it is analyzed and wiped out before it has a chance to present its discordant and illusive phenomena.

THIRTY-FIFTH LETTER

Your need is the universal need of a more positive integral consciousness of Oneness with that all-inclusive Source, center, and circumfer-

ence of our being, God. You may think that I have already said so much about this point that it is no longer necessary to recur to it or dwell upon it. But this is not so. For the more we recur to and dwell upon what is **spiritually true**, upon what is not only the symbolism of truth, but the Truth itself, the clearer our vision becomes; and the clearer the vision, the clearer the way of demonstration and the nearer to the attainment of our goal;—the understanding that “**now** are we the sons of God, **now** is the day of salvation” (safety). Mrs. Eddy has said: “Know that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this right or trespass on Divine Love”. And again, “To Jesus, Life was not a mere sense of existence, but an accompanying consciousness of power”. These sayings are true, just as $2 \times 2 = 4$ is true, or like a melody, discovered by some great composer, or like an axiom, a self-evident statement of Truth, or one of those immortal gems of poetry which fill us with the abiding understanding that the Truth is true and that we can utilize it, here and now. Man is no more “man” when he feels helpless, or sick, or cross, then the sun is the moon. But as long as he permits “duality” to shut out reality from his gaze, he is liable to believe that which is not true, and will be fooled in many ways. Every one knows that we cannot be fooled on points where we have attained to an **understanding** of the true nature of a problem; it may be the making of a dress, or the singing of a melody, or the interpretation of a poem, or an event in history, the analysis of a character, etc. What then has man to do? In order to rise above

the mist of duality he has to stick to his text and to abide in the true consciousness of One Life, One Mind, One Good, One Love, One Power, One Action, One Presence, One Wisdom, One Truth: "Spirit and spiritual man", (the latter including the consciousness of the spiritual universe or the realm of ideas), as a numerical Oneness. It must be seen as clearly as we see the truth in mathematics, that the Thinker of the ideas, Spirit, would be a nonentity without His ideas. So would "idea", the object of the Divine Understanding and Love, be a nonentity—would be inconceivable—without the Mind that thinks and defines and directs and operates it, and that, by so doing, sustains it. Then "Spirit" and "Idea" are an inseparable oneness. The one cannot think, nor act, nor make manifest, nor enjoy anything without the other knowing, acting, making manifest and enjoying it. Man is continually testifying to God,—giving, so to speak, account to God,—of His Goodness, Omnipotence, Everpresent Activity, of His Pure Volition; Love, holding and moving all His ideas in and through the law of Perfection. And this is Life, here and now! Nothing else is. And we have, through the rediscovery of the all-powerful understanding of God and man, which Jesus brought to light and demonstrated in the divine order of unfoldment conclusively for all times, — come to recognize it, and our present salvation is assured. We exult in it, but we must utilize it daily, and in the seemingly small occasions of our daily work we must be more faithful and persistent in dwelling in the light of the revelation that has come to us. The Light reveals to us on all sides new proofs that the Christ has been rediscovered on the shores

of time. Whatever we call the scientific thought, which we see at work now in the different departments of Life, whether it deals with education, the social problem, with culture, or with some high aspiration in art or science, in invention or discovery, it indicates the fact that our consciousness has been aroused to reach out for the answer to the question: "Who and where am I?" "Who is 'myself'—who is that 'self' of which I am conscious?" that is; what is true self-consciousness? Finding or recognizing the true "self", or self-consciousness, we also find and recognize our brother. And it dawns upon us that we can distinguish, verify, utilize, and enjoy the Father-Motherhood of God only through recognizing and making manifest the brotherhood of men. Now, if we want, as we certainly do, our consciousness of true relationships—in the above stated sense—to unfold, we must do perfectly whatever we do. God requires perfection from us in all lines of action and mental development; perfection as to motive and understanding and ideals. Whatever does not express Him, can be no true motive, understanding or ideal. He judges our attainments according to the purity and perfection of these. Only that which comes from the whole (wholeness) of consciousness expresses Him. We cannot have ideals, motives, and understanding of Truth without Life and Intelligence being included. In other words, we can have nothing worth having, knowing, doing, enjoying or manifesting apart from ideas—those objects of Divine Understanding which speak to us of **God, Good and man** as the **One** that is **All**. God does not think **about** man. He is thinking **through** "man"; and what is He thinking through

man, through you, for instance? He is thinking through you and co-expressing through you, joy, strength, peace, eternality, infinity, immortality, adoration, consecration, gentleness, charity, brotherliness, helpfulness, law, order, justice, purity, inspiration, tenderness, art, science, understanding, etc. Is not this a wonderful “tree of righteousness”, which I have raised up before you, as your image and likeness? And don’t you see that many, many weary wanderers, athirst in the desert of human hopes and disappointments, which grow out of a dual basis (the belief in both good and evil) will find shelter, rest, coolness, and calmness under its branches? It is worth living to see this picture in its truthfulness and beauty. And you can meet any difficulty, any business proposition with confidence, joy, and ease from the standpoint of this understanding. **God is with you** indeed and in truth, that is: in thought and actions and you lift up your partners and employees and customers, etc., etc., into the light of His presence; therefore you cannot but see them as He sees them, that is, as instruments of His love, fulfilling His volition in fulfilling the law of brotherhood;—this will help you realize more clearly your function of service, according to Mrs. Eddy’s definition, that “God appoints the meek and loving to lead the way, in the progression of mankind”.

THIRTY-SIXTH LETTER

The point for you to work on, is—to magnify the Truth which you know. As you have by this time become conscious of: it is not enough to **know** a thing, but you must be consciously cognizant of it and of its wholeness and immutability, of its

hereness and **nowness**. You must recognize its art and its science, see it in its relativity and unity. How can you attain to this and enjoy the fruit of your unfolding understanding of ideas? By going constantly back to your **origin**, by seeing everything in it, by asking it continually to answer those questions which are always before you and which come not to torment you, not to confuse or phase you, but simply as a proof that the law of your being, the law of Perfection, is operative in you, and that you must **realize** it. That you feel as you do, concerning the problems which confront you, shows that (as Jesus said) you have "heard his saying and have passed from death unto Life". If no questions came to you, no problems were given you to work out and profit by, it would mean that you were a half or scarcely a half-awakened consciousness, which looks upon itself and its environment without true understanding, never caring about its own or anybody else's true needs, giving in to every suggestion that assumes authority over it. So you perceive that, as perplexing things may sometimes appear to you, even their appearance gives evidence that you know enough to recognize them as occasions for your and your fellow man's growth and unfolding. They come, whatever their looks may be, as **friends**, when you look at them from the center of Divine Intelligence; they symbolize some truth, which you need to know and apply. And this is the great starting-point for all of us: not to look away from the world of symbolism which surrounds us, not to despise it or think of destroying it, anymore than to worship its beauty, but to be led by its impressive language to those ideals

and ideas which they signify. The message they have for us is a blessing and a benediction, for it reveals to us the eternality of that inner consciousness which reaches out for its own, for the present possibilities of health and happiness, of success and joy, for the oneness of play and work. Here is the point where all the thinkers of the ages have suffered shipwreck, high and exalted as their aspirations, pure as their motives, untiring as their endeavors were. They aimed at monotheism, at recognition of the oneness of Life and Its manifestation, man and the universe, but they failed to see the relation between idea and phenomenon, they did not recognize that the idea, being a mental object, could only be expressed by a mental phenomenon, according to the law, voiced by Jesus and the apostles of "like begetting like". Therefore phenomenon appeared to them as an entity altogether different from the world within, which, for this reason, had to be dealt with in a different way. It is interesting to notice how the inability to see phenomenon rightly, that is to say; in its symbolic nature, to recognize it as the natural, the self-evidently necessary manifestation of idea, affected the different individuals and nations and affects them even now, to this very day! The Greeks and Jews are the most striking examples that I can think of. The Greeks believed that the idea was in the phenomenon, was identical with it, and so they came to worship the beautiful phenomenon and despised and discarded the unseemingly phenomenon, attributing the first to the influence of the good gods, and the second to the power of evil spirits, demi-gods, demons, or sometimes to the human passions of deities; instead of

seeing in both the manifestation of thought, and recognizing the absolute control, this understanding gives to man.

The Jews separated the phenomenon from the idea, but, not being monotheists in the true sense of monotheism, as Jesus was, they could not scientifically account for it, so in their attempted worship of the spiritual, they considered the phenomenon, rather than the phenomena, of the visible world as in opposition to the spiritual world and did not bring out the wonderful arts and sciences which the Greeks did. Both peoples wished to bring out the perfect man, both had high ideals, but neither attained,—could not attain to the “measure of the stature of the fullness of Christ”. Neither brought out all the functions and capacities and possibilities of “Man”, the infinite scope of his vision and unfoldment and attainment, his all-power to know and understand ideas and to manifest his consciousness of them in beautiful **works** and inventions and discoveries, in an infinitude of arts and sciences. For they separated Idea from its expression, and made a distinction between the “beauty of holiness” and the “holiness of beauty”. The Jews worshipped the first, and the Greeks worshipped the holiness of **beauty**. Our own basis of Life as One and All restores the relationship between the two, in explaining the function of the beauty of **true** phenomena as inherent in, and inseparable from, the Beauty of Ideas. The nature of phenomena as **symbolizations** of Perfection reveals the scientific fact that such symbolizations must involve perfection and beauty, or the term “symbolization” would not be applicable.

The invisible, inaudible, intangible Beauty of

Idea must be ever foreshadowed by the visible, audible, tangible beauty of Its appearances. The Idea "flower", for instance, is symbolized through an infinitude of flowers.

There are Ideas of like nature and essence as the Idea "flower" which have not yet been symbolized, because they have not yet been discovered. It is "Man's" function to discover and manifest his consciousness of them. Beauty expresses Life as much as Holiness. The one Life or Being includes all there is.

Now this will interest you, I know, and will arouse your whole capacity to bring out this oneness of beauty and wholeness (holiness) in your life, in the small, as well as in the greatest occasions for demonstrations. May you realize as your capacity—all functional possibilities.

THIRTY-SEVENTH LETTER

Your letter shows that you have been progressing most beautifully, which proves that you have done good work in analyzing, investigating consciousness and thought, and that you are more awake to the fact that we are being governed by law, not by chance (a belief which is a welcome pretext for the mentally lazy to drift along without purpose). But "Law" presupposes purposeful action, and the science of "man" elucidates the inevitable conclusion that "man" as the expression of the One and only Lawgiver must be and is a law unto himself—a law of purposeful action. His function to know and manifest the divine Thinker and Lawgiver is simply the activity of his consciousness of being,—nothing else. He cannot help thinking, knowing, understanding, enjoying, and

manifesting **that which is**, for it is all he is, all he ever will and can be, all he ever has to do, and all that he ever can possess. There is the universe to be known. There is no one else to know it and to make the Revelator and Lawgiver enjoy His everlasting Revelation of Himself and His Infinite Nature and Essence, except "Man". Now this recognition, at last awakens all of us to the greatness of our capacity, which is the Power to **know**, and it will make us finally and forever give up the poor makeshift of a dishonest, corrupt sense, the masquerader "**belief**", without Truth back of it, without a basis to build upon. We are no longer excusable for believing that which we have not tested according to the three questions:—Is it true? Is it universally good? Can it be known? You must see the necessity of never stopping at and acting upon mere "**belief**", but of working up to a knowing of the truth in respect to anything and everything, in order to pass true judgment upon it.—Never be fooled into thinking there can be two right ways of looking at a problem. Truth is One, and either you are dealing with it, making it the starting-point, standard, and guide for all your thoughts and actions, or you are dealing with duality; and then you have to expect the fruits after its kind,—that is, conflicts, disappointments, untrue advantages and favors, and at last a downfall of some kind. You cannot expect to begin a problem in arithmetic with a false premise and have a right result come out of it. If you deal with Truth (the spiritual, infallible sense of being) on all points, your "**eye is single**", your whole body (consciousness) is full of light. Omnipotence, Omni-consciousness, Omni-Action, Omni-Presence,

is your ally. The law of boundless and perpetual success is operating in and through your thoughts. For don't forget: That there is but One Law-Giver who compels you by His oneness, which is allness, to realize that everything that is not included in and sanctioned by His law is doomed to perish, from the beginning—having no truth to support it. Another line of argument on the same point is: What makes the thief? Ans. The desire to get something for nothing. If we want God to give us All, we cannot withhold from Him that which we owe Him in return. That is to say: we cannot profit by what is true and a manifestation of Life and Love, Spirit, and then turn our back on it and deal with things altogether unlike Him. If we expect all good from Life, Truth, Love, Spirit, He must also be All-in-All to us; our sole guide, judge, teacher, and head; our Master and King. You remember that the downfall of the Jewish people began when they entrusted their guidance to a human personality; the same happens to us when we make the "opinions" of others our standard. What is a true problem?—A problem based on Truth, on the spiritual sense of being, on the understanding of the spiritual brotherhood of man. For instance, suppose, of three partners, two have a quarrel with each other, and come to the third to pass judgment. If the third is a genuine Christian, you have right there before you a true problem. For he knows, in the first instance, that there is only one Judge in any case, which is Truth, the omni-conscious, ever-present intelligence, which does not see and measure and weigh merely phenomena, but which looks at the motives. Secondly, he sees and maintains the truth

about both the other ones, he sees them as true Sons of God, as intelligent and good, anxious to fulfill their function of service in the whole, conscious of their capacity to understand and manifest the truth, and willing to do the right thing. Seeing them so and knowing that truth has already sifted the chaff from the wheat, that is to say; knowing as he does, that Truth makes manifest all that is true, he will be nothing but a spokesman for Truth, regardless of any liking or disliking of personality. Nothing personal, no fear to annoy, no desire to please any person will enter his thoughts, nor sway his judgment. And the result is: the painless adjustment of the elements concerned, to the truth which they all wish to govern them. Now turn the case around and suppose that the same problem confronted one who lacked a true basis; what would happen? He would not see the true problem, because he would not have an absolute standard of judgment. He would not know that Truth is governing him and the parties concerned. He would also be apt to be influenced by his like or dislike of the persons with whom he had to deal. In this way he would be prejudiced right in the beginning and would not hear the voice of Truth. He would be afraid of taking sides, as it would appear to him, with the one, or he might feel compelled to vote for the other in order to please him or her. In all this it would be clearly seen that that one, having no knowledge of God, therefore no true standard, therefore no right conception of the true brotherhood of man, could not see and maintain the truth about his neighbor, and therefore, whatever he did, whatever he decided, he would judge unrighteous judg-

ment. And the inevitable result would be "confusion, worse confounded". Is not this a conclusive proof that before we learn to know Principle and come to make a true application, we either exalt or condemn? Let us therefore realize that, in any case, there is only one standard of healing, and that is the attainment of the understanding of what "man" is, for that understanding involves the knowledge of Principle and Idea, infinitely manifested. It is then clear to us that Love is radiating through us all—radiating the love and understanding which we need in order to do our work. The illumined, inspired sense can, and does see "the new heaven and the new earth" and "man" as the perfect likeness of Omnipotent Spirit.

THIRTY-EIGHTH LETTER

From the moment that we see God, the Thinker, as the All important Forum and **Judge of all our doings**, whatever comes to us has a deep, deep meaning for us. It may seem to others insignificant, accidental, without true value or importance; but it can appear so only to the superficial observer; for when we realize the **Omnipresence** of Mind, when we are conscious of it, as a **living presence**, to which we talk silently, but importunately, constantly,—then we see everything in relation to Him, to His Presence, and are able to detect the hidden meaning, which the seemingly small things are to convey to us. What I see and what I do **not** see, depends wholly on my mental attitude. If I am **listening** for the divine messages, they will become audible to me. If I am looking for the true images, the heavenly visions will become visible; the heavens will be opened, **literally**;

that is to say, the presence of harmony will become apparent, and I shall "see the angels descend from heaven and ascend unto heaven". This means that I shall be conscious of the influx of spiritual thoughts and ideas and of my communion with them and of the lessons they teach me, and the blessed work they bring. Can the visit of a friend ever be seen in a different light? Is it not an angel's visit? Woe unto him who does not see what he sees! who does not go beyond the phenomenon to the idea which the phenomenon symbolizes. For the ability to do so is what makes you strong and independent, and enables you to do your work with the surety of success, because it holds you where you belong, sees you as you are, knows your absolute power for all good, **because it identifies you as idea**. Think of the import of that statement. To identify you means to see you as a "mental object of understanding",—as a forever existing image, cherished, beloved, taken care of in the Divine Consciousness, loved by Divine Love,—directed, guided and kept by the loving hand of Truth, awakened in the likeness of that Life which is the light of man. Jesus has characterized this Life "as the **knowing** that knows God and the Christ, whom God has sent". Do you realize what this means? That this **knowing** God and Christ is ALL THERE IS TO BE KNOWN? Nothing else can be known. Father and Son have revealed and are continuing to reveal all that is, all that can be known. All that has come to us by way of inventions, discoveries, instructions, all the sciences and arts, every manifestation of Love, of Divine thought, of Goodness, everything that makes for progress, for comfort, for enlighten-

ment, for beauty, for true enjoyment, for growth and unfoldment in individual and universal life,—all this,—by whom has it come, through whose instrumentality was it brought about, who carried out the design of God? It was “man”; it is and ever will be “man”, the Christ-image, the Christ-Idea, the ideal or “new” man, the “Son of God”, the “son of man” which is in heaven. God will forever reveal Himself through the **spiritual idea**. Individual man, recognizing himself as the perfect manifestation of the Christ, (Son of God) becomes conscious of being the Son of God, as well as the “son of Man”, alias; the **expression** of the true idea of life. In this quality every one of us has the right and the duty to look forward to revelations of God, as Spirit—Good—Almighty, all of which deal naturally with ideas, for there is nothing else to be discovered or revealed in the realm of Mind. And you are beginning to experience this. You have begun to see the mental nature of everything with which we are dealing. You are looking constantly beyond the phenomena to the ideas back of them. You “let” them define themselves to you in their functions, in their activities, relationships and unities; you are conscious of them as greater or lesser unities, but you never stop your process of thought, looking for the higher unities, till you arrive at the highest unity, which we call Good or God, and in which we see all lesser unities established in harmony and perfection. This way of proceeding keeps you on firm footing and yet holds your eye steadfastly in the direction in which you want to go, showing you all the details of your doings in their proportions, and in their relative

importance. You will no longer overlook anything, forget or mistake anything, because God is **literally** governing you through His ideas. And as you know by this time, and will apply more and more consistently,—**IDEA GOVERNS ITS MANIFESTATIONS**, whether you deal with the idea “business” or with the idea “music” or with a rule of mathematics or with a letter which you have to write. Because you have attained to the understanding that “business” is an idea, you know that it is thinkable, that all problems involved in it are thought-problems, that whatever “people” may seem to say and do must be reduced to thoughts—upon which you have to and are able to pass righteous judgment and to act justly. For it is not you—as a **person**—who judges and acts rightly, but the idea (whatever it may be); and the idea, and you, and the expression are a unity. You recognize in right thoughts the manifestation of the **SUBSTANCE** of Spirit, Intelligent Good, and without even a slight appearance of annoyance or fear or indignation, you let drop the futile, false assertions of a dual sense. You dwell in the “secret of Omnipotent Love”, as the only Presence and Power, by the realization that not only is Spirit Substance, but that His expressions, His ideas, are substance, and that the knowing of ideas (individualized in you, in me, and in all others) is Substance also. The most important point for you to hold on to is this: to have the right conception of ideas, for then the appearance through which the idea is manifested, will be as beautiful and perfect and successful as the idea itself. Don’t you see clearly, that everything depends on the right thinking about things above all about what we call “God” and “Man”?

Right thinking is inspired thinking and is bringing us, step by step, to the mount of Revelation, Transfiguration and Ascension. There is nothing that can suffer, that can, in reality, get out of order; for there is no place where Spirit, the Thinker, does not manifest Himself through His thoughts, and there is no thought of His that does not express Intelligent, universal Good. And **true thought only is thought**. The dual belief about thought being either good or bad, must be discarded; a true thought is good; a wrong thought is no more a thought than a sick or a poor man is "Man". To illustrate: $2 \times 2 = 4$ is a true thought, therefore it is good. $2 \times 2 = 5$ is a wrong thought, therefore it is no thought at all, in the right understanding.

THIRTY-NINTH LETTER

You will see that there is no truth to the word "impossible"; on the whole it is as we may state it, in a clearer way: if we say of a thing that we ought to do—"I can't do it", it means—"I don't want to do it". You remember Guiseppe Mazzini's saying that "Action is the incarnation of idea". From the standpoint of true thinking, what is idea? Any idea leads us back to Being, to **that which is**, which is synonymous with Truth and the knowledge of Truth. Thinking, then defines the idea to us, with all it involves, and sustains it in each individual consciousness, through the unbroken continuity of its action. The oneness of that in which idea exists and idea, is a simple, logical fact. Almost everyone will recognize its naturalness, if it is understood, that that in which "idea" is reflected,—that is, the individual consciousness,—is of the same material, alias, nature

and essence, as the idea itself, for both exist in that which is, or Being, alias Thinking. Moreover, the same conclusion must be extended to the **appearance** which presents the individual conception of the idea, otherwise there will be occasion for confusion and discord. The experience of a “boil”, or other physical ailment, would be impossible if one had attained to a clear understanding of what I have stated. **THOUGHT** is absolutely and forever the material with which we have to deal; it constructs our individual lives, experiences, joys, successes, attainments. **THE QUALITY OF OUR THOUGHT** is that which concerns us and ought to concern us in everything, primarily and ultimately, because it is the governing power; because it is the unseen truth of all that we bring out, experience and attain. No longer can we be duped by false outward evidence, if we stick to our text, and realize continuously that the **Truth WE THINK IS ALL THAT WE ARE**. If we see nothing else but **ONE Thinker**, whose every thought is universally good and intelligent, because it can be **known** and understood and universally applied, and if we let nothing but His thoughts govern us in our sayings and doings,—we cannot but enjoy the harmony of His presence. **BUT THE APPLICATION MUST BE MADE ON ALL POINTS**. And at present the most crying need seems to be the application to physical conditions. We need never blame ourselves or anyone else if a physical discord seems to deceive us, for the dual sense of all things has so permeated our whole consciousness that it requires constant, untiring watchfulness as to what quality of thought presents itself to us, and intensive investigation of our beliefs, **motives**,

aims, methods, and means of attainment, in order to be sure of our "singleness of purpose", which is our only guarantee of final success. In respect to physical problems, their mental nature is too little understood, therefore understanding is not consistently applied, and that is why demonstrations are sometimes protracted and slow. If you ask where $2 \times 2 = 5$ comes from, your question proves that you believe it has some kind of temporal existence; for no one would ask for the origin of something which he knows does not exist. The Truth of being is ever harmonious, and everyone has the capacity to know it, and it rests on the Unity of Good, Spirit. Every wrong phenomenon originates from a belief in two powers, in something that does not exist; hence it is **unreal**, but only to him who KNOWS that there is but ONE POWER, and who acts accordingly, with absolute authority, in respect to every false seeming which presents itself. **Realizing right in the beginning, the oneness and allness of Spirit, as the Thinker of right thoughts, which oneness and allness and right thinking is revealed or made manifest to the world by "MAN" (by you, by me, and by every individual mental being), could and would have forestalled the reappearance of a belief in duality, boil, or some other thing calling itself a physical ailment.** The false sense appealed to a consciousness which has not quite yet realized, and conclusively proven to itself, that the true thought, voiced with the understanding that God Himself utters it, through man, entirely wipes out any wrong belief, and when the belief in anything that has no truth back of it is destroyed, no seeming effect can appear or remain. Thought constructs

body with its own materials; thought is primary, phenomenon is secondary. Both are mental and the first governs the second; thought is the dictator. Body is that to which thought dictates its law of harmony and perfection, based on the relationship of all the functions of Being, which body symbolizes. When one says "nature takes its course", you must get a definition of what "Nature" is. It cannot be something apart from Spirit, God, and spiritual man and the spiritual universe. If it is seen as apart from Spirit, we have duality again, and cannot escape the confusion and appearance of physical discord. There is only one possibility of safety for all of us, and that is in the understanding of Being as Spirit — Good — Almighty, which is an infallible standard in dealing with anything and everything. We know very well the blessed Master's admonition: "Seek ye, **first** the Kingdom of God", and the promise "SEEK AND YE SHALL FIND". The unfoldment of the Kingdom of His righteousness (right-thinking) is **WITHIN, ONLY AS WE REALIZE AND APPLY** the functions of Being, which belong to the Son of God, Man. We must all wake up to this fact, and we shall do the best work by realizing that "Son" of God means also "Child" of God. It is the child-thought that is saving the world, daily and hourly; the child-thought of purity and innocence which we express, and which is inseparably united with spiritual understanding, for it testifies to the Oneness of Spirit and Love. Spirit and Love are all there is to be known, and in both of them you can find no possibility, no supposition, of a dual belief; no good that holds evil in itself, no evil that sometime, somehow will be-

come good; no "infinite" Truth which limits Itself by the admittance that error is real, powerful, lawful, or lasting.

FORTIETH LETTER

Now has the all-inclusive premise of God's **Oneness** been sufficiently impressed upon your consciousness? Is it as clear as $2 \times 2 = 4$ to you that: as God is "One" only (not two in disguise), man, the expression of this One is also "one", and not two things, two natures, dispositions, minds, etc.? Are you consciously and all the time—not only sometimes (every now and then) aware that you are constantly imaging forth the content and work of your consciousness? Are you always conscious of your freedom from every outward influence? Do you realize, as your freedom, the necessity to express that in which you dwell, that with which you co-exist and are co-eternal? Do you recognize as your freedom, your infinite power, integrated in your consciousness of Being, and, consequently, in the nature of your being? Do you **permit** God, Good, Intelligence, to be All-in-All to you? Are you looking beyond phenomena to ideas? Are you listening to One Voice only? And are you proving your understanding of Being by being your brother's brother?! Are you using unital "weights and measures" in your dealings with and judgments of your fellow-man? "Divers measures and weights are an abomination unto the Lord". (Proverbs). Too often we think leniently about some wrong thought or action if a friend commits it, while we severely condemn someone else for the same thing, whom we have not yet learned to cherish as our brother. This is one way

of using “divers measures and weights”. Are you claiming some Divine right for yourself, without being willing to have someone else claim it for himself? This would also be “divers measures and weights”. He only is a true **monotheist** who sees but **one** man and recognizes this ideal man in every person. It is just like looking behind a mask, when we have found the true standpoint. We do not care about any mask as long as we know who is behind it, and God has given us, as the most beautiful of all gifts, the power to identify one another. If I see someone, whom I know, lying unconscious in the street, I hurry to identify him and render him an inestimable service. But how much higher is the service that I render to someone who is unconscious of his divine nature and rights by identifying him to himself, and making him recognize, apply, and enjoy all the rights, capacities, and privileges which are his. All those who are conscious of their power to identify ideas, where a majority of people see only phenomena, are true monotheists, and therefore unifying elements in the whole of society, or the universal family. How shall Love be known, if we do not identify it? If we do not see its Omnipresence here and now? I have to know that Love loves through you, through everyone. This makes me recognize the Omnipresence of Love. I know that Love loves through me, because there is nothing else in my consciousness that—to my understanding—has any reality, value, or actuality. Take it away and what would remain of me? Absolutely nothing; I should be annihilated, if such a thing could be conceived of—a Love that had no object to be loved and to return that which is manifesting

its glory in it. We have to dwell more on the "naturalness" of love, as the essence of our being. We do not "work up" by some painful, laborious process, to the discovery and attainment of a capacity to love, but we simply have to open the eyes of our spiritual understanding and see the Love-activity, the Truth-activity, the Love-consciousness, which is our only selfhood. It is not hard to unsee that which is only the temporary effect of a dual belief. To find Oneness in God, as Love, brings to light the oneness of man's nature as wholly good, wholly, everlastingly intelligent; therefore never to be duped by mis-statements.

Error, if seen from the standpoint of **One Basis**, is absurd, ridiculous. Then, if we admit this statement as true, which it certainly is, let us work to bring to light the true art and science of Life, and let us start with the clear understanding, that in the working out of our problems henceforth, not **two** results are possible, but only one; i. e., the right manifestation of a Principle of Rightness. As a conclusion of this statement, I want you to see the logical application of one basis to some points or lines of thought, or knowing, which, until now, have always been considered as having two, if not more, sides or possibilities.

Oneness of Basis involves the following inevitable and logical conclusion:

Oneness of CONSCIOUSNESS

Oneness of ACTIVITY

Oneness of TIME

Oneness of PLACE

Oneness of PURPOSE

Oneness of DIRECTION

Oneness of DESIRE
 Oneness of RESULT
 Oneness of FULFILLMENT
 Oneness of UNFOLDMENT
 Oneness of GROWTH
 Oneness of INTEREST
 Oneness of RELATION
 Oneness of THOUGHT
 Oneness of ATTAINMENT
 Oneness of BODY
 Oneness of VOLITION
 Oneness of MOTIVE
 Oneness of JOY, etc.
 Oneness of BUSINESS, etc.

FORTY-FIRST LETTER

Your last letter shows that you have passed the line of demarcation between a superficial **“sense of thinking”** which in the true sense, is not thinking at all) and the genuine, God-derived function and capacity to discover ideas, to formulate your consciousness of them, and to make your consciousness of them manifest in word and action. As long as we are dealing, more or less consciously, with dual beliefs, we have not touched the hem of the garment of true thought, no more than we know what purity is before we find it to be that condition of consciousness which no longer sees good and evil warring with each other, because it dwells forever in the Oneness of Spirit, with its immaculate ideas of truth and beauty and their presentations in lovely outward appearances.

To arrive at an understanding that only that is “thinking” which deals with ideas, including their expression and phenomena, means indeed a

great progress. Then you begin to know what "Spirituality" is, for it means the dealing with ideas; instead of with phenomena only. This shows that you are conscious of having been born of Spirit; and having been ushered into that freedom and dominion, which has been promised to us, and which was ever ours, but which we neither could recognize nor enjoy, because we looked for it in the wrong direction. In former times we have often talked about the absolute power of thought, we tried to believe in it; we saw and admitted it theoretically, but we never truly understood it until now. Now we have found out what **Substance** is, what deep or true thinking means; i. e., the conscious formulation of ideas in consciousness. Instead of having two or more dualistic or trialistic conceptions of life, of health, of joy, of love, of work, of success, etc., etc., we now have **one** unified and individualized conception of each one of those ideas, and if we have not yet gotten it clear enough, we nevertheless see the way to greater clearness open before us. It is, it **can only be** that thought which is concerned with the search for and the discovery of ideas that has the absolute power of which we talked, and which, to realize, must be our sole object henceforth; for it includes all the other necessities of our individual existence and unfolding growth. The **only** thing that **has power**, is thought—nothing else **has** or ever **can** have power. Hence finding the key to true thought-formulation means the acquisition of a practical understanding of the **material** of which our lives are being built up, and that Bible-word, which is so often quoted, assumes its rightful meaning: "Ye are the temple of the living God".

“The temple of the living God” can be built only with the materials of Life, and these are thoughts and ideas. That you are a thought of God, formulating the “word” of God, will no longer appear transcendental to you, and you will be sure to bring out your formulation or conception of this “word of God”, the Christ-man, in your individual life and work. Is not this an inspiring conviction? But you must watch and pray and never fail to keep the consciousness of your possessions safe, so that your jewels of thought remain intact, and sparkle in all their original beauty. Ask yourself often these fundamental questions: Is my consciousness of God an entity? an identity? an individuality? a unity? Am I a unifying element, where ever I go, whatever I do? Do I keep myself “unspotted from the world”? That is to say: am I attaining and holding on to a scientific understanding of the nature and value and power of right thinking? Do I prove through my **actions**, that Omnipotence is their source, motive and volition? Or do I make a farce of that biggest of all terms—Omnipotent Good—**by being afraid** of anything or anyone, be it family or friends? Am I willing to be a “second melody” in respect to family or business? What does it mean “to know myself”? It means that my understanding understands: 1st, **that** it understands; 2nd, **what** it understands; 3rd, **why** it understands; 4th, where it dwells; 5th that it **abides** in its dwelling place. It means that I have attained to the consciousness of my capacity to reach out into the realm of ideas, to think and know and understand them. When I “**know myself**”, in this way, I see myself as God sees me, that is, **perfect**, like Him; all-harmonious. For both

that which has the capacity to know itself, and that which it is desiring to know, and what it is discovering; come from Him in the direct line of His thought, for it is the very expression of His consciousness of Himself. I discover for myself, I come to know at the same time, as my brother's selfhood, including the selfsame, inalienable possessions, rights, and capacities which are mine. And I realize that every time, when I claim my right to investigate ideas and when I apply my understanding of them, I am practically proving that I am my brother's brother and his keeper also, because what blesses me, must and does bless him. For expressing the same Being, or Spirit-Good-Almighty, he has the same nature and essence, the same necessities, desires, functions, capacities, duties, and privileges. You can go on fearlessly and with the simple trust of a child in the power of Omnipotent Love, which has aroused you to take bigger steps. You ask me "what has needs, is it idea or the mental phenomenon which is called by my name?" Are you one or two? You are one. You are a pure mental consciousness, and the needs and necessities of this consciousness are spiritual needs, of the kind that I have been talking about in the foregoing lines. That is—they are all manifestations of the necessity to "know yourself", to know the content of your consciousness as the true reflection of Omniscient Spirit. This knowledge of yourself enables you to do what we may call original thinking, in the sense that your thought will mirror the nature and essence of the Good which is universal, intelligent, spiritual, divine. This conclusively shows you that you have been "born in maturity".

FORTY-SECOND LETTER

If we were hindered in expressing that which moves our consciousness—all the Divine impulses of tenderness, affection, gratitude, appreciation, and devotion—the effect would be terrible. We should explode! We cannot suppress them, even if we wanted to—no more than the silkworm can keep from spinning, although he spins his own grave-clothes. For these “emotions”, as we call them, are **Life** Itself, manifesting Itself and Its powerful activities in us. They are the very springs of Action, and if we look at them in this way, and realize that they have nothing to do with any “physically-emotional gush”, we shall not hide them or stifle their movements in us, but we shall recognize them in their true nature and value, as manifestations of that Life which is Spirit. And we shall express them only in forms of Truth and Beauty and they will reveal the inner wealth of our right conceptions of those sublime ideas which I mentioned in the beginning. We seldom think of the enormous influence which they have exercised on the universal and individual development of human thought; we may call it an indirect influence, an influence rather, of which we have not been conscious most of the time. But the indirect influence is ever the most powerful, because it does its work so quietly and unheeded, while the direct influence is apt to arouse attention and possibly antagonism or opposition. You can verify this from your own experience; the associations of your childhood, the growing up in family traditions, the views promulgated in the newspapers, the religious, national and social beliefs, etc., etc.

All these, together with the influence of the arts and sciences, inventions, discoveries, etc., all go far in moulding our characters, tendencies, aspirations, and ideals.

Now when Jesus speaks of "sanctifying" himself, that the "Father may glorify him", we have always, more or less, looked upon this statement as referring to what people call the "religious side" of Life, and not to every day experiences. This shows up to perfection, the dualistic viewpoint which has heretofore governed every one of our thoughts and actions, and which must give way to true, therefore consistent, monotheism. As Life is God, Life is One, and has only **one** side. That is to say, no matter where we may look at it or live it, in hut or palace, in town or in the country, in whatever profession, environment, or circumstances—it has only one aspect—it is spiritual, a forever-flowing revelation, expansion, unfoldment of true thoughts, whose objects are the ideas that express Spirit. When we understand (as we do) "truth" to be the reality of things, or the purity of the consciousness of ideas, this is not all that is necessary. One more thing is essential to this definition of truth and that is: the purity of the consciousness of ideas involves the purity of the consciousness of the **appearance** of the idea. If we do not include the appearance of the idea in the pure consciousness of One Being we commit a fatal mistake, for there is a chance for duality to creep in again. This was clearly seen by Jesus, and in the understanding of his pure monotheism, we find no break between idea and its symbol. When Lazarus had died, as the seeming said, Jesus went to prove that idea and phenomenon

belong together, and his appeal was to the **consciousness** of Lazarus to present his outward appearance untouched and unchanged by the false beliefs which had temporarily darkened his consciousness, and had brought about an appearance that was called death, but which was no more true than the assertion that $2 \times 2 = 5$. If idea is to be without its own mode of identification, why did Jesus call Lazarus back from the grave, and why did he come back himself to present himself in this form of identification? Since he did it and told us to do what he did, we have to take every necessary step that he took, to attain to an understanding of man's numerical oneness with his Principle. This shows forth the works of Jesus in their true light, that is to say, as the fulfillment of the one and only law, the law of Life, Truth, and Love.

Whatever can be interrupted in its operation, manifestly, notoriously, is **not** law, in the true sense of the term. So when Jesus told the man with the withered arm to stretch it forth, he spoke with the absolute authority of a law-giver, who knows his unfailing power to enforce the law. Could he address the arm? NO! He addressed the consciousness of the man, and because (through his knowledge of God and man as one in nature and essence and therefore in function and capacity) he knew that the man's function and capacity to move, to exercise his power of action, was unchangeable and unchanged, his words carried conviction to the man, and he stretched forth his arm, proving thereby that consciousness, not body, is the actor in every instance, and that the identity

of every idea is governed by, and obedient to that consciousness.

I return now to what I wanted to bring out about our "sanctification", which must necessarily precede "glorification". "Sanctification" is simply a holier name for "purification". What we want before all else is to purify our thoughts, and thought--processes. We have to begin at the very beginning, if we wish to be sure of right results. Consciousness brings to light its own conceptions of ideas; in this way we can understand and verify that the Universe of Spirit—Good—Almighty "is ever appearing and will ever continue to appear, from the nature of its inexhaustible source". (S. & H.)

Everyone of us is a witness to the perpetual unfoldment of consciousness; but with most people it is a process of which they are only half aware, and because of this they are apt to be heedless of small or great deviations from the strict line of truthful conceptions, showing the extreme need of high ideals on all lines of thought. That is why we need to hold up ourselves and one another to the definite endeavour of purifying, sanctifying, our thoughts about **everything**, and why we make this a point today for you to consider and work on. We want to sanctify ourselves through searching for the Truth with respect to language, to movements, to gestures, to laughing, judging, enjoying, loving, helpfulness, frankness, sincerity, manners, etc., etc. This opens a wider scope of possibilities for improvement than may be apparent to you at first. But it deals every time with the **whole** of consciousness, as every right conception of an idea necessarily must do. According

to its nature and essence it must express unity. The unity of all the mental, moral, intellectual, and spiritual activities, constituting the individuality of an idea, involve also the unity of the aesthetic and the spiritually-true side of the idea, for the allness of Principle which is oneness, must also be symbolized in the phenomenon or externalization of the conception. We can, therefore, never separate the intellectual from the aesthetic in any problem of life, for the Beautiful and the True are one. Their union constitutes Perfection. Thus: It requires the whole of consciousness to discover, formulate and define and bring forth our conception of any idea.

FORTY-THIRD LETTER

All of us are certainly aware of our function of service in the world, for we are busy all the time, and moreover we are not one-sided in our work. This is an essential point, for it shows that we recognize Life as a unity, which presupposes relationship of the **manifold**. Uniformity means death, does it not? Dealing with the manifold manifestations of infinite Being we are conscious of our own manifold functions and capacities; we see their correlation, integration and co-operation in Mind, and make them manifest. It may sometimes be in giving a lesson, another time in helping someone who is in need of something which we can do for him; whether it be an uplifting thought, giving him a moment's rest in our home, or a sandwich, etc. But we know that whatever Love sends us to do, it is a happiness to us, and we no more dream of putting up a wrong standard of value on any work, than we would steal, or do

something else that is wrong. If we think, we are too good for any kind of work, the fact is that we are not good enough for it, because we have not yet lifted our thought to a right understanding of its true function and value. Everything **can** and **must** be made an occasion for the application of spiritual thought, or it has no value, no life, no substance, at all.

The rightness or wrongness of our conception of phenomena will determine our actions, and consequently our experiences. Whenever we see them for what they are, that is to say: symbols of appearances of some true thought-activity, we can enjoy them and master them; they will appear in their specific function of service, subject to the wise direction of true motive, volition, and action. If we see them separate from thought, we cannot understand them, nor prove our dominion over them, and they will continue to deceive us as they did before the Science of Being gave us the solution of their true nature. To illustrate: If we look on money as something separate from **thought which is the expression of the only true Substance**, the substance of Spirit, we may be fooled into accumulating dollars for their own sake, believing them to be substance, and feeling dependent upon them and measuring everything according to the false standard of value which this involves. Or—if we look on money from the standard of **false idealism**, again separating it from the thought which it symbolizes, we may be fooled in the opposite manner, and despise it. Both ways of looking at phenomena, as you see, are foolish, and prove a lack of understanding of what idea is, and what its phenomena stand for. According to the

Science of Being we see in all external things their changing nature. This makes us realize, that they are phenomena. They point to something higher, back of them, which does not change, which is—to the external sense—invisible, inaudible, intangible,—but fulfils, in a higher way the same function which the phenomenon makes also apparent, notwithstanding its changing nature.

Now what is the “**Idea**” back of the phenomenon “money”? It is “**Value**”, is it not? And what is its function? Is it not that wonderful Idea called “**Service**”? As an idea, “**Value**” is invisible, inaudible, intangible. So is its Function: “**Service**”! But both carry out through the Power of Imagination, acting in as the Mandate of Principle, Law, which makes us realize and externalize the fact that idea and phenomenon are closely united in Value and Service,—its functional activity. The true way is to look at “money” as the phenomenon, or temporal appearance, by which we symbolize, at present, our conception of practical values,—as a practical means for the exchanging of “values,” involved in the function of “service”. But the value is not **in** the money; the money only symbolizes the idea “value”. It stands in the same relation to value in which tones stand to melody, or words to a poem, or the body (identity) to the individuality which it identifies. You can have “money” without possessing any of the manifestations of the **Substance of Good**:—love, happiness, health, harmony, peace, joy, etc. But if you see it as a **symbol** of values to be exchanged in the function of service, you will appreciate its function and its necessity, and deal with it righteously (right wisely). **YOU** will find out more

and more that we cannot afford to leave God out of anything that we think, or say, or do, or experience, or appreciate, and expect to be successful. This is the whole secret of success or of failure, and makes us realize in full our utter dependency on the Source of our Being. It is this very dependency which equips us with absolute power. Man, as the image and likeness of God, is a Truth-knowing activity, therefore a Truth-knowing function, capacity, consciousness, entity, identity, individuality, etc. Being a Truth-knowing activity, man must necessarily be a Love-knowing activity, a Life-knowing identity and consciousness, a health knowing capacity, a harmony-knowing individuality, etc. "Oh, may every pulse of mine be a rhapsody of thanks, and may every breath of mine be a song". We must see clearly, that the **letter** of anything, without the spirit, is of no avail; this is true in respect to dress-making as well as to any other function of service, and we get the spirit of the consciousness of idea and ideals only in proportion to our obedience to the law of Divine Love. Can the product be perfect if the process preceding it is not perfect? No! emphatically NO! Then let us be faithful to this supreme law, and realize that no process is genuine which is not based on the recognition of this law and its perfect fulfillment. There is one way that makes the necessity and possibility of fulfillment of this statement clearer to me than anything else. It is this: "Thou shalt be perfect", which means: thou shalt **KNOW** the **Truth of being**, because this leaves nothing in existence that could be erroneous, and which, therefore might occasion discord. It also means: thou shalt be absolutely harmonious, "every whit

whole", because knowing the truth of being means knowing relativity, or relationship of ideas. **Knowing** is the only perfection conceivable, for its effect is harmony, and the way to knowing is truthful thinking. Only that is thinking which leads to knowing, and knowing is identical with the consciousness of harmony. We cannot have an abiding consciousness of the truth of our being without being harmonious in mind and body. Obedience to the law of Love is the keynote of perfection. Not to "hit" back when I am struck, shows obedience to this law, because only the true understanding of Love, as the Life of our life, as universal in man, enables us to make a true application.

FORTY-FOURTH LETTER

Dwelling in the "secret of the Most-High" we know that every need will be met in the highest possible way. All that we need to do is to **abide** in the consciousness that **knows** this, because it is conscious of true and eternal Being, and therefore understands that this Being or Principle is an ever present Intelligence which knows the nature and essence of its own ideas; consequently is also conscious of all needs and desires, involved in them and including their permanent and eternal fulfillment. The "**abiding**" in the Truth, which we have come to know, is the only means of true progress. "Abiding in Truth" means **knowing** that we **know**, **what** we know, and what the substance of this knowing is, and it means using the omnipotent power for good. We may think that this abiding is hard and costs us considerable and continual work, but even supposing it were so, is not the

prize we gain worth it? And, in truth, it is only a transitory and brief stage in our development, for the moment is coming quickly for the realization that the true meaning of it is joy unspeakable. As long as we talk about whatever is right for us to do—as being hard, we have not quite outgrown the dualistic sense, and must be more alert in detecting the falsity which would deceive us. For if anything seems hard to us, we make it so through thinking it and believing in it. A wrong sense **seems** to be active only as long as we are inactive in Truth-knowing. All the Truth is ever at hand for us to know; man, as a Truth-knowing function, capacity, activity, identity, consciousness, and power, is a law unto himself, and he must recognize himself as such, in order to fully avail himself of all the rights, privileges, joys, and spiritual unfoldment involved in his individual conscious being. He is, so to speak, “**knowing**” identified. Before he understands himself thus he has not found his true selfhood, or the capacity to define, to direct and to operate all the functions of spiritual mental being. “As the full representation of Mind” (S. & H.) he must know that all that is possible to God, is possible to man, as God’s reflection, or manifestation. This marvelous and inspiring statement appears in its naturalness, and as true common sense, whenever one recognizes himself as a Truth-knowing activity and individuality. What is possible to the Thinker (GOD) is possible, and is made manifest to the thought (Man), which expresses the Thinker. Man, through knowing the Thinker by His thoughts, identifies the Thinker and the thoughts—represents, expresses, manifests them and their absolute power, and proves con-

clusively that man as a Truth-knower possesses the dominion that has been promised to the Sons of God from everlasting to everlasting. Like the Truth, which he knows, man is unbroken in the consciousness of the continuity of all true thoughts and actions, unbroken in the continuity of the duration and extension of his being, unbroken in the continuity of his consciousness. He has to see himself, not only as dwelling in the Omni-presence of Love, but as an **expression**,—rather as the expression of this Ever-Presence and Omnipotence; therefore, as **always perfect**, which includes being **perfect NOW**. This is the only truth about man which leads to scientific demonstration, because it does full justice to the infinite nature of God and Man, as Thinker and thought. That which we call Truth is nothing else but the spiritual reality of things. “Thought” has been considered in all thing which people call “practical”, as something very inferior, hardly worth consulting at all. The complete reversal of consciousness, (which the true understanding of Life demands and effects) lifts “thought” to the right level, i. e., as the messenger, instrument, representative, of Omnipotent Power, as rooted and grounded in spiritual Love. It has to be acknowledged, therefore, as the “greatest of all” of God’s manifestations, and consequently, according to Jesus’ words, it is to be seen as “the servant of all”. What is it that sees? It is the seeing **thought**. Sight is a mode of consciousness, and eyes are the activity of that mode of thought; they are the functional activities of sight, just as “legs” are the functional activities of “walking”. Whatever we manifest, it is **thought** which makes us do it, and the sub-conscious

thought is as active in its manifestation as the conscious one. The heart, the stomach, the bowels, are moved by it as rhythmically as our volition moves the hands on the piano, or the pen on the paper, in writing a letter. Where, then, is there any possibility for discordant conditions, if we realize the oneness of Thinker and thought, and dwell in the understanding of the absolute power that the Father has given unto the Son: the true, the spiritual thought of Life and Love? This will make us look for everything in the true direction — it will make us look to **MIND FOR ALL**, and we will find **HEAVEN** here and now. Where is $2 \times 2 = 4$? In Mind. Where is $2 \times 2 = 5$? Is it in matter? Is it in consciousness? No! it is nowhere; therefore there is only one thing to do concerning any such illusive statement and that is to un-see, to un-know it. To talk about anything that we do not find in Mind is as unreasonable as to argue about the origin of nothing. Because $2 \times 2 = 5$ is not in Mind, it cannot be called a thought and cannot bring forth a manifestation. In such a case the Truth-knower literally sees the true statement, where the misconception may fool the ignorant individual. But with whatever we have to deal (whether with a true statement and appearance or with a lying suggestion and its illusive phenomenon), it remains forever a necessity to go beyond the symbolism of appearances and verify the **idea** which is being symbolized either in a form of truth and beauty, or which is being lied about by an untrue phenomenon. You will remember here my illustration about the genuine and false dollar piece; back of both is the true idea of "value". The one is a true representative of tem-

poral value, the other is a lie about it, and therefore nothing at all. But it requires an understanding of the Truth not to be deceived by a lie, hence we must work for this understanding. That is why Paul made the scientific statement **“work out your own salvation”**. The steadiness in working out our problems, leads to steadiness in gratitude, which means the scientific acknowledgment of Truth, understood spiritually. Gratitude of impulse is a sham thing, as unreliable as anything that originates from mere ignorant belief.

FORTY-FIFTH LETTER

There is decided progress to be noted in your attitude, in respect to the problems you have to deal with, and in your way of judging yourself and others. As you say, you are more and more dealing with conditions of thought and are able to see that **you** are not the judge, but that Truth itself is the judge, because it shows you that It is one with Its idea, and that It governs you and everyone else through Its ideas, which leaves no room for an argument between two opposite things; therefore we may discern all delusions (which in former times may have deceived us) as false pretenders, not as something to be considered and weighed and argued with. You cannot fail to recognize how great the difference is between this standpoint and the former wavering, uncertain attitude concerning some problems, which most of the time was a falling from Scylla into Charybdis. That is to say, you escaped one failure or misconception only by falling a victim to some other, perhaps worse failure or misconception. As long as the sense that we have to choose between evil

and good is dominant, we are far from a true understanding of God. For instance, can we choose between $2 \times 2 = 4$ and $2 \times 2 = 5$? Can we choose between health and sickness? Between happiness and misfortune? Between love and hate? Who would choose, in all such cases, that which is going to bring misery upon him? That "choosing" has been considered as something that is possible in a universe governed by law, is sufficient evidence for the fact that all Christian denominations have been superficial in their conceptions of man's nature and essence, and in their conceptions of the Law of Being. There is no such thing as "choosing", no more than there is a reasonable excuse for the farce of suffering which is going on all over the world; the world which is supposed to be "the Lord's". And our dire experiences uncover to us simply and purely the fact that what we deemed the necessary and inevitable is only the result of sham or superficial thinking; this discovery makes us sober-minded, and we find out that all we ever need, in order to solve our problems aright, is **DEEPER THINKING**. The superficial sense of thinking, is no more thinking, than playing or singing tones is music. A seeming is just as much a seeming, alias an illusive sense, in the case of physical, or business, or financial, discord, as in respect to a fountain which presents the appearance of water as red or blue or yellow, because red or blue or yellow light is made to shine upon it. In both cases, **UNDERSTANDING** is required to show up the falsity of appearances. We cannot, and never do, say that appearances tell us nothing, but we have to know very strongly

and clearly that they are (if seen by themselves, separate from what occasions them) not always reliable; nor do they ever, even at best, tell us the whole about person, place, thing, or event. Deep thinking, then, is that with which we have to be concerned—the thinking which leads to knowing, the knowing which leads to understanding, the understanding which results in the realization of Good as the only intelligence, and of Intelligence as the only true Good, God. The mental nature of Good must be more clearly realized; we must dwell in the understanding that by defining Good as identical with Mind or Intelligence (Good being God's nature—Mind being His essence) we arrive at the conclusion that only ideas and their activities and the phenomena which re-present them, are truly good. Any phenomenon which we cannot trace to an idea, and to its spiritual activity, must be considered a temporal illusion. This alone disposes forever of any dual sense. For instance: can "hearing" be called "good" (in the true sense of the term, that is, a manifestation of God, Divine Intelligence) as long as it seems instrumental in receiving and pondering two kinds of messages, an evil and a good report? Such an illustration shows that mankind at large has never before defined rightly; it has neither defined the nature of God as wholly, entirely Good (because infinite), nor His essence as Mind, that is, as a Thinker of true ideas. The true sense of hearing is that mode of consciousness which receives only the voicing of Truth, of Spirit, intelligent, universal Good, the Good that knows Itself, that knows that it knows, that knows what and why it knows; that knows

where it is inherent and **forever abides**; the knowing to which "all (good) things are possible", because it is everlastingly conscious of its omnipotent power, omni-active action, omni-conscious presence. Then "hearing" as a manifestation of spiritual sense, can never hear false arguments or controversies; it can never hear slander, gossip, abuse, or false criticism, about self or anyone else. It can only hear that which brings joy and comfort to the heart and mind—in other words, the voicing of Good, in which it forever exists. The speaker, and that which listens to Him, and passes on what He voices, and that which the listener understands, must be of like nature and essence. The new birth, of which Jesus talked to Nicodemus, is the realization of man as spiritual sense, which makes him recognize everything outside of himself as a manifestation of the same substance of Spirit, in which he dwells and which he expresses consciously. It is most important to dwell on the Unity of Good in respect to everything that presents itself at the door of consciousness, or that comes up from its depths, because we have been so used to argue on two sides, without realizing at all that this was exactly the same as if we should discuss the "rights" or "possibilities" of $2 \times 2 = 5$, in contradistinction to the truth that $2 \times 2 = 4$. How absurd that sounds. And yet we have practically been doing this all the time, and still are doing it, although often unconsciously. "All the plants that my Heavenly Father has not planted, must be up-rooted". But never mind! Let us dwell in the knowing that the soil is good; the seed is equally good, and the Sower is Omnipotent, Omnipresent, Omni-active,

Omni-conscious Good, Love, Principle: hence joy without end is with us, around us, and before us, and we have only to choke out every weed from the garden of consciousness by the abundance of the flowers of righteousness (right-thinking) that have already taken root in it and are growing.

DATE DUE

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